ROSICRUCIAN DIGEST

DECEMBER, 1948 - 25c per copy

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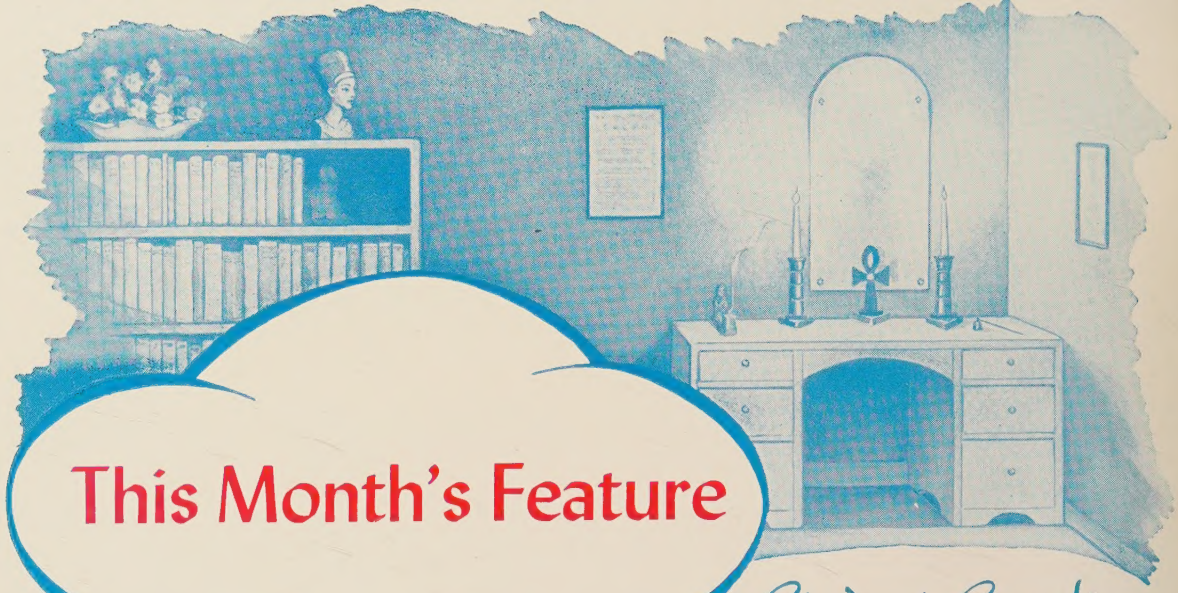
Mysticism • Art • Science



This Month's Feature

Student Supplies

And By This Sign Shall They Be Known

WE THINK in terms of pictures. Our ideas are not composed of mere angles, straight lines, or cubes, but are the complete mental forms of things we have heard, seen, tasted, felt, or smelled. A thing need not always be seen in its entirety to suggest its complete nature to us. One snowflake can convey the idea of a storm, a flag can signify the nature it represents, and the appearance of one uniformed police officer denotes the forces of law and order. One little sign or symbol, simple, even inconspicuous, can by association bring to the fore of human consciousness a vast and detailed mental picture of that which it represents. A handsome, yet small Seal often can arouse more curiosity by the imaginative picture it creates in the mind than a long letter or persuasive argument.

Provoke thought about, and interest in, the Rosicrucian Order by affixing to your gift packages, and envelopes containing your Greeting Cards, one or more of the *attractive Rosicrucian Seals*. Neat and *colorful*, they draw the eye and focus the attention on the name and symbol of the Order, and they may result in a direct inquiry about AMORC. Enhance the appearance of all your mail with these seals, and at the same time further the name and purpose of AMORC. Write for a package today. Send your order and remittance to:

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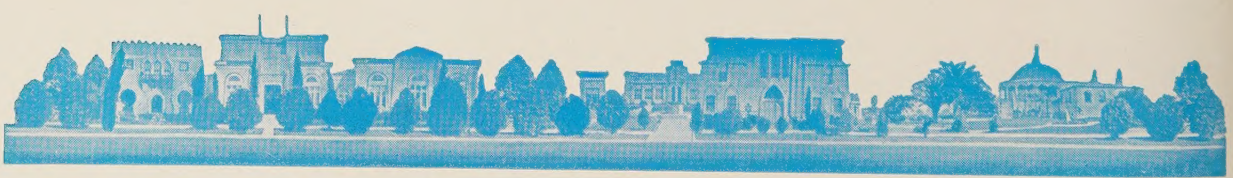

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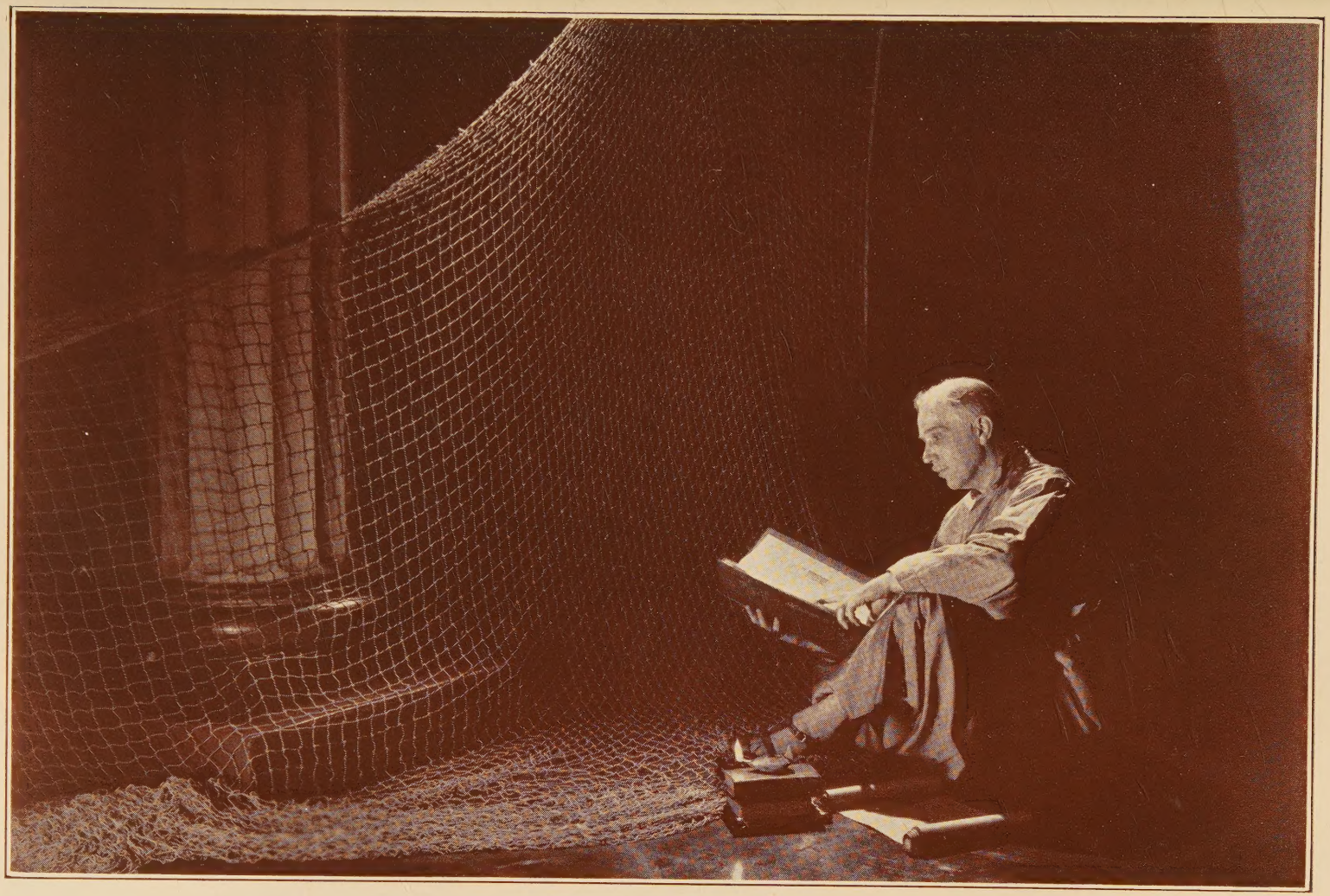


WEB OF DESTINY

Life is a tangle of uncertainties. Events, realities, circumstances lie strewn in our path. It is *mind*, knowledge, and understanding which alone may bring order to life and clear it of its obstructions. The above allegory signifies the intelligent approach to life. It shows the necessity of periods of meditation, serious contemplation of self, and a studious preparation for the conquest of personal existence. It is this procedure which the Rosicrucian teachings exemplify.

(AMORC Photo)

In Simplicity There Is Strength

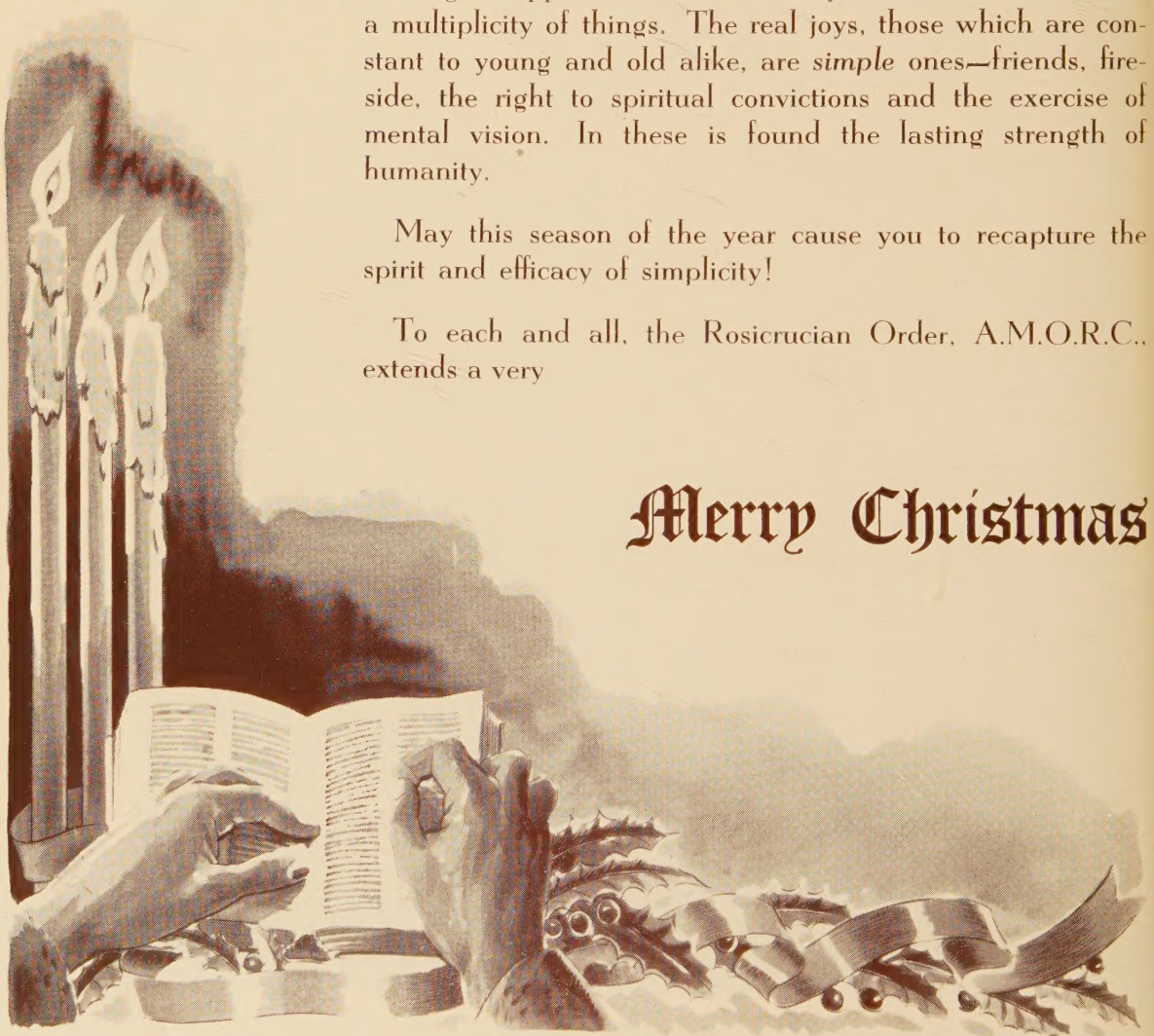
A PHILOSOPHER has said that unity is what the mind sees as one. In a oneness of thought or of purpose all the elements of an idea—or of an action—are in harmony to the mind.

Like the elements of matter, the more complex our living, the more unstable it becomes—the more diverse and distracting. Happiness, Peace, Security, these are not found in a multiplicity of things. The real joys, those which are constant to young and old alike, are *simple* ones—friends, fireside, the right to spiritual convictions and the exercise of mental vision. In these is found the lasting strength of humanity.

May this season of the year cause you to recapture the spirit and efficacy of simplicity!

To each and all, the Rosicrucian Order, A.M.O.R.C., extends a very

Merry Christmas



ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXVI DECEMBER, 1948 No. 11

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THE THOUGHT OF THE MONTH

CULTIVATING FRIENDS

By THE IMPERATOR

WE OFTEN take too lightly the most vital things of life. One of these is the real significance of friendship. We speak glibly of our numerous friends, but are such persons *actually* friends? You bundle your wife and children into the family car and go to spend the evening with the Joneses. Do you consider them friends because of their hospitality? The chap you ride to work with each morning and who pleasantly converses with you on the news of the day, is he your friend? Many persons refer to such cordial and social relationships as friendship.

It is a matter of common observation that many individuals are given to refer as *friend* to those who acknowledge them in a pleasant manner. The attentive waitress, the polite elevator operator, the smiling gas station attendant, do you class these as your friends? Friendship goes far deeper than compatibility and cordiality. If one is to know his real friends, it is first necessary to distinguish between acquaintances and friends. Acquaintanceship is easily established. Meeting someone frequently and passing the time of day with him, or nodding to him, does nothing more than distinguish that individual from a stranger. A display of a pleasant demeanor on such casual contacts may suggest a likeable personality. It does not, however, reveal the character of the individual. Are these acquaintances honest, are they temperate, are they truthful, have they a worthy idealism, are they resolute? Such information can come only from an intimate contact with individuals over a period of years. Unless you know these things, you are conferring unknown virtues upon acquaintances by calling them *friends*.

Why do we want friends? For companionship? Yes, but more so for other reasons. We want one who can not only share our happy moments, but who is likewise steadfast in our hours of misfortune. We want someone who will not only take what we have to offer, but will gladly give to us when we are in need. A friend must be one who likes us for what we are and not for what we have. A friend must know us well enough not to be easily disillusioned by something we may say or do. All humans, consciously or unconsciously, play a role in the presence of others. They are fully aware of the social amenities or what is expected of people in conversation or in the conventionalities. Ostensibly, a man or woman is a gentleman or a lady because he or she does this or that. Most of us are, therefore, very careful, especially in the presence of those we do not know too well, to put our best foot forward. Consequently, our social personality is very frequently not indicative of our real selves.

Such an artificial demeanor may often create a host of acquaintances, people who may like to meet us for an occasional brief association. Would these same persons speak well of us, if they truly knew us? Would they be greatly disillusioned if they caught us offguard and found us common in our

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speech and coarse in our manners? Such acquaintances, often called *friends*, would readily desert us, regardless of any commendable qualities we might otherwise possess.

How to Choose

A friend is one who, by long association under varying conditions and circumstances, knows us. He is quite aware of our weaknesses in character and personality. Nevertheless, he is also quite conscious of our admirable traits which, in his opinion, outweigh the others. He is one who will not exploit our weaknesses or compromise us. He is likewise one who will never embarrass us by pointing out the fact that he is not afflicted with idiosyncrasies similar to ours. He will readily admit his own deficiencies and cause us to have a sense of equality and, consequently, a bond of sympathy. Since a friend knows and likes us for what we are, he will at all times try to cultivate the best that is in us. To do otherwise, he knows, will destroy the *real person* for whom he has an affection. He will try to guide us away from those conditions or elements which are a temptation to the worst part of ourselves.

Acquaintances are frequently not interested in us as individuals, but as an *influence* or as a source of supply. They will pander to our weaknesses and thus, through giving us momentary pleasure, get us to reciprocate in gift or deed. Many a vain man of material influence has been led to believe that he has a host of friends. Conniving selfish individuals have easily perceived his weakness; they have gratified his love of flattery and accepted in turn the concessions he threw their way. Often blind to his own weaknesses, such individual has interpreted these indulgences as signs of friendship. He is astounded and chagrined later when he is deserted by his "friends," because he is no longer in a position to dispense favors.

If it be readily admitted that an acquaintance cannot measure up to the qualifications of a true friend, how then is the latter to be had? One does not select friends, for there is no such group of persons to make selections from. One must *make* or cultivate friends from those with whom he associates. To make a friend, one begins with himself. It is necessary to know what you want in another, and for this, one must first appraise himself. If one is inclined to be indolent or a procrastinator, he most certainly does not want to associate with one of like inclinations. If we are honest with ourselves, we will at least admit to ourselves our own weaknesses. Since we find it difficult to master such deficiencies of character, at least we do not want to indulge them further by associating with one of the same disposition. Consequently, the *negative* aspect of making a friend is to avoid association with those who supplement our foibles.

Your Next Step

The *positive* aspect of making friends is to select from the inventory of your own nature the interest you have which is most conducive to your welfare. What is there you like to do? What creative cultural pursuits do you have which enhance your personality, your mentality, or your position in society? Perhaps it is music or art. Perhaps you are an animal lover or a radio fan. Arriving conscientiously at this decision, you are now ready for the next step.

Make it your business to locate persons who have an interest corresponding to that one which you have selected as furthering not merely pleasure and material gains, but the growth of your *character* as well. Meet such persons. Make it a point to be with them as often as it is possible and *proper*. Do not force yourself upon people.

Some individuals are introverts. They live principally in a world of their own making. It is difficult for them to adapt themselves readily to others. They are confused by gregariousness and the overexuberance of others. Give the individual a chance to know you and to accept you. Too aggressive an attitude with people at first causes them to be suspicious of your intentions. They will thus be repelled by you and become reticent to speak or to display their true personalities. In meeting with such persons, *be yourself*. Just as you want to discover what they are, so you must let them discover the real you. Do not step out of your intellectual or social

category. Do not pretend to know something which you do not know, or to have connections, influence, or a social status which you do not possess. It is difficult to act a lie. The most capable actor finds it difficult to sustain a role indefinitely. The true personality eventually emerges. Once a person detects that you are not what you represent yourself to be, he will lose confidence in you.

Give and Take

When you have located a person having a worthy interest similar to yours and not possessing unwanted qualifications, you have then made progress in acquiring a friend. This potential friend may, of course, have certain weaknesses of his own—we all do. If such do not correspond to your own, and are not too serious, morally or psychologically, they are not objectionable.

There are certain elements of friendship which time alone can reveal. Of these *loyalty* is the most important. Loyalty entails *sacrifice*. Will the person be ready to put up with inconveniences and possibly endure hardship, if need be, to retain your friendship? When you seem to have developed a strong acquaintanceship with the potential friend, put him to a minor test. Ask him to do some little thing that may entail a *slight* inconvenience for him, such as meeting you at a time that he ordinarily uses for some other purpose. However, do not ask to borrow money or treasured possessions, as an automobile, a camera, or a cherished fishing rod and tackle, from such an acquaintance. Remember the individual does not know you very well. He may fear to trust you with this possession and your request may embarrass him. He may immediately become cool toward you and begin to retract to avoid similar requests.

Sacrifice and loyalty must be manifested by you as well. It is a *bilateral* function of friendship. Friendship is a give-and-take proposition. You can best display these qualities by *service*. Be helpful. Offer at the right time and place to do what may be needed. Do not be patronizing. Do not be continually inviting one to dinner or presenting him with gifts. Such conduct is embarrassing to the recipient, as it makes him feel under obligation. It may cause him to suspect some ulterior motive on your part. Be considerate of a friend. Think of him in terms of your own personal feeling. Would you like to be treated as you treat him? Do not abuse a friend. Avoid requesting him to do things to prove his friendship, or exploit it in the presence of others.

Are all these circumstances difficult? Does the creation of a friend sound like an arduous task? Admittedly, friends are not easy to make. They are, as has often been said, "few and far between." A man who has a true friend is wealthy. He who can count his true friends on the fingers of one hand is as rich as Croesus.

Because of the Imperator's absence overseas, we have reprinted this article by him, from The Rosicrucian Forum—December, 1946.

SPECIAL CATHEDRAL PERIOD

All members of the Rosicrucian Order are invited to participate in a special cathedral period on January 4, 1949, at 8:45 p. m., *Pacific standard time*. Upon this occasion the Imperator of the Order will be participating in this same period while in the Luxor Temple in Egypt. Simultaneously, a special convocation will be held in the Supreme Temple of the Order at Rosicrucian Park in which all members present will also participate in this special period.

Direct your consciousness toward the Cathedral of the Soul in accordance with the instructions in the booklet *Liber 777*; also, direct your thoughts toward peace and harmony in yourself and in the world, and toward the continuance and growth of the ideals of the Rosicrucian Order, as well as of the good will and well-being of all humanity.

The Revolving Idea of Unity

By
Ralph M. Lewis, F.R.C.

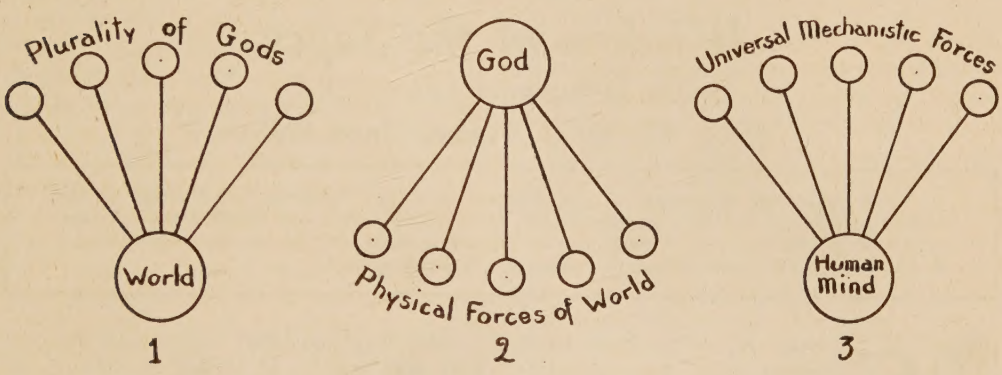

Figure One:

In the days of ancient Egypt, the East generally and Greece, *polytheism* was the prevalent explanation of the phenomena of the world. The separate powers of the gods descended and converged to have their *unity* in the nature of the physical world. This *unity* was the lower, or secondary state.

Figure Two:

The development and rise of religion gave *theism* supremacy. Theism conceives a sole God in whom the physical forces of the world have their unity. Here the state of *unity* became the primary, or lofty state.

Figure Three:

With the ascent of *science* and naturalism, all reality becomes a series of unthinking forces whose relation is merely coincidental. The notion of unity, order, and one-ness is found only in the thought of the human mind. Again, *unity* descends to a secondary position.

How do you interpret the effect upon humanity of this changing idea of the nature of *unity*? Which concept do you believe is the most beneficial—the first, the second, or the third—that is, the present stage of the idea?

▽ △ ▽

"In one term, man is a counterpart of the divine above him and a counterpart of the mundane below him. Within him are two worlds which find their correspondence in the two worlds of all nature, the world of spirit and the world of matter."
—Henri Kunrath (a translation)

Wisdom of the Sages

By Dr. H. Spencer Lewis, F.R.C.

(From *The Mystic Triangle*, June, 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.

HALL we say that unto some men by selection has come all the Light, all the Wisdom, of the ages and that a *few men* are possessors of knowledge not common to all nor even comprehensible by all?

Not without modification can such a statement be made. By whom selected? would be the logical question—and why?

Comprehensible knowledge! Comprehension presupposes a basis of understanding and then a complete conscious realization. But the *basis of understanding* is dependent upon *relativity*, and this upon the presentment of facts. And, here is the keynote, the solution, possibly, of the problem—the presentment of facts.

Our education, from the first conscious moment of existence to the last comprehension of existing things, is based upon varied and varying methods of presenting facts, plus beliefs, theories, hopes, and aspirations.

We are told, academically, that knowledge is "the state of being or having become aware of fact or truth; intellectual recognition of or acquaintance with fact or truth; the condition of knowing."

The emphasis and reiteration is upon *fact* and *truth*. It is the possession of these—essentially one—that constitutes knowledge.

Education, we are told, is: "the imparting or acquisition of knowledge."

Summarizing, we find that our education should consist of the presentment of knowledge, so that we may acquire knowledge consisting of fact and truth.

As the first ray of Light from his torch, let the Mystic state what he holds in this regard.

"Knowledge," says the Mystic, "is the sum of facts and truths, and nothing but these, gleaned from experience, education or comprehension, without prejudice as to the channel through which the influx of knowledge may come, the source of the education, its nature, or the objectivity of the comprehension."

Bacon, the eminent Rosicrucian, said: "For knowledges are as pyramids, whereof history is the basis: so of natural philosophy the basis is natural history; the stage next the basis is physic; the stage next the vertical point is metaphysic."

Sir W. Hamilton expressed the same idea in these words: "The knowledge of the cause of a phenomenon is different from the knowledge of that phenomenon simply as a fact; and these two

cognitions or knowledges have, accordingly, received different names. The latter is called *historical* or *empirical* knowledge; the former is called *philosophical*, or *scientific*, or *rational* knowledge."

To the Mystic all phenomena deserve unbiased and careful observation, while the case of each phenomenon commands and demands the most rigid investigation and study that it may be properly classified and related to other causes or to the great primary and fundamental cause.

The days are gone when the Mystic is considered to be "one who holds to the possibility of direct conscious and unmistakable intercourse with God *by a species of ecstasy*," unless such ecstasy includes every sane, conservative, and rational method or process of analysis, investigation, study and reasoning.

That the Mystic does have what he, in all sacredness and reverence, calls direct and unmistakable intercourse with God, is true. It is only when such intercourse is interpreted in the light of material or objective possibilities that the Mystic's claims *seem* to be unscientific or irrational.

If the existence of God is assumed—and the Mystic substitutes his positive knowledge for the common assumption—then the Mystic sees and feels no strangeness in his communion with God through the medium of all phenomena. To him intercourse with God is not only possible but a constant reality through the observation and study of the most minute form of cell life.

But to the Mystic *comprehension* is fundamental; he comprehends where others *do not*. He understands where others *cannot*. If the basis of understanding is relativity, the Mystic is most perfect in his understanding, for he is a Mystic only because, in the nature of things, he has discovered or become conscious of the true relation of all things, all laws, all principles and all phenomena.

Much is said by the Mystics of *Light*—using the word as a term peculiar to their beliefs and understanding. To the casual mind the word seems synonymous with knowledge, or indicates a distinct form of education. But to the Mystic, true LIGHT means a conscious comprehension dawning upon the objective realization because of its firm establishment and conviction within the mind and soul. The dawning of this *Light*, the slow realization of any comprehension acceptable to the Mystic, is much like the dawn of day when the Great Light rises in the East and reveals to the eyes in darkness the wonders of nature and the beauties of the world surrounding us. For this reason, perhaps—and only perhaps—does the Mystic associate the Sun of the Heavens in his symbolism with the Divine Wisdom, the *Greater Light* of understanding, and the Mind of God.

Essentially, then, the Mystic is one whose comprehension is based upon a divine understanding of things fundamentally; and all that he perceives, observes, analyzes, and studies must reveal facts, and these facts, being absolute and true, conform with his understanding and comprehension, and associate themselves with the fundamentals well established in his consciousness.

Theories and mere abstractions can find no place in the knowledge of the Mystic. From the day the Great Light first dawns for him until the last hour of conscious comprehension, each offered principle or law must be *demonstrable*, and each must fit nicely into the perfect scheme of things, as revealed to him through his unique comprehension and knowledge.

Can we not say, then, that unto a few men comes the wisdom which is not common to all? and is not the law of selection as consistent, as logical and as just, as are all other laws of nature?

The very first command in the decalogue of the law of selection is:

THOU SHALT DESIRE WISDOM WITH A HEART FREE FROM DOUBT!

Doubt is, and always has been, the poisoned spear of the Evil One, with which he prods us on in our inquiries and searches, but tortures us so greatly that naught is finally desired but relief from the poison of the *specific anxiety*. Doubt leads us through a long, dark passageway toward that door where we anticipate finding light, and rejoices in the fact that it keeps us in darkness and prevents us from perceiv-

ing the many, many doorways which we pass unnoticed and unknown.

The second command of this decalogue is:

THOU SHALT NOT BE CREDULOUS!

Credulity is defined as "a weak or ignorant disregard of the nature or strength of the evidence upon which a belief is founded . . . in general, a disposition, arising from weakness or ignorance, to believe too readily, especially impossible or absurd things."

Wherein do *doubt* and *credulity* essentially differ? In doubting, do we not disregard offered evidence? do we not show a disposition to believe? do we not substitute one belief—often our own precious credulity—for that which someone else possesses?

The Mystic neither doubts, nor is he credulous. He demands proof *and seeks it*. He believes nothing, but either knows or does not know.

The third command of the decalogue is:

THOU SHALT SEEK WITH AN OPEN MIND!

How simple—because logical and therefore easy—this seems. But we venture to say that the average businessman does not open his morning paper with the desire to learn certain facts, nor open his morning mail with the purpose of learning other facts, without a certain determination to find therein that which he must find to verify his predetermined ideas, or strengthen his doubts and credulity.

An open mind? The shifting of membership in the average denominational church is accounted for, *by those who know*, as a direct result of the determination of the seeker for Biblical truth, or Holy Light to have only such revelations made to him as coincide with his predetermined ideas or meet the changing beliefs of his vacillating mind.

An open mind? The average patient visiting his physician expects and secretly demands that the learned doctor, to maintain his reputation as wise and experienced, *must* finally conclude his examination and consideration of the symptoms with a diagnosis which completely verifies and substantiates the patient's own beliefs as to the nature of the trouble and its cause and remedy.

An open mind? The average seeker for Light—unusual knowledge—of the one who offers the key to the chamber of learning an outline of what may be expected therein. Truth must first establish her ability to resemble the character of things within the seeker's mind, or, forsooth, the inquirer will not enter the chamber and learn!

The fourth command of the decalogue is:

THOU SHALT ASK WITH HUMILITY AND SINCERITY!

To the humble all things are possible. This is not an abstraction nor a truism with the Mystic; for he *knows* it to be so. The history of man's progress and the history of nations are fraught with the events that have brought chaos and disaster because man has believed that *might makes right*, greatness gives dominion, and aggrandizement conquers. The field of evolution is covered with the skeletons of vainglorious attempts to master nature and revolutionize staid simpleness by egotistical world-power.

Humbleness is not meekness in the sense that meekness precludes the existence of character, moral strength and personal magnetism; it rather directs these into the most efficient channels and tends to give more free expression to the personality within while the outer cloak is silently dropped.

One must learn that the soul is but a part of the infinite, temporarily resident within a mortal body; and that comprehension and attunement with perfect, harmonious understanding is dependent upon the realization of the soul's humility and divine association, free from worldly titles and honors or material powers of any kind.

Sincerity seems an obvious qualification; yet, like an open mind, it seldom exists to that degree which is necessary to fulfill the dictum of this command. Lord Lytton, another eminent Rosicrucian, said: "Enthusiasm is the genius of sincerity," and unless one's sincerity manifests itself in the nature of enthusiasm, with an attending degree of willingness to make sacrifices in behalf of the quest—the search for anything

(Continued on Page 415)

FROM MY NOTES

By Agatha E. M. Towey, F.R.C.

The following is one more of the true incidents which are being related from the writer's experiences as a Child Rescue and Welfare worker, and as an English nurse (including the care of mental cases). Mrs. Towey, a trained Royal Medical Psychologist with an innate capacity for intense sympathy and insight into the causes behind human behavior, lifts the curtain on the drama of the theatre of life where tears and laughter are genuine. She presents to the *Rosicrucian Digest* audience her studies as she recorded them.
—Editor

Approaching Martha's bed, I readily accepted her outstretched hand. It was a white, dry, immaculately clean hand, and its grasp on mine astonished me. It was so full of . . . LIFE! Her features were arrestingly attractive. The grey film, then spreading insidiously over her blue eyes, failed to rob them entirely of their brilliance.

I turned my back to study the directions on her medicines. I shall always remember the sensation I experienced between my third and fourth cervical vertebrae—it was akin to the sudden application of a warm coin in that area —as through the silent, preoccupied moment she said, "A psychic!"

Pretending not to have heard, I administered the medicine, and set about my task of making her comfortable for the day.

"You did not comment upon my statement, Sister."

"I'm afraid I know so little about such matters that I can neither accept nor reject your statement, Mrs. ——."

"Martha. Please call me *Martha,*" she interposed.

"Thank you. I hesitate to comment upon matters beyond my understanding. My time is spent in the analytical study of man, physical and mental. . . ."

"Physical, yes; mental . . . NO!" she retorted.

"Yes, I follow what you mean. None can know the complete scope of another's mind, but psychology does permit a peep into another's mental realm."

"Only the manifestation of some passing thought is permitted the observer. The profound thinking capacity belongs to God. Since the powers of retention in the conscious mind are fleeting, even the thinker himself cannot analyze via his spinal or motor nervous systems."

I was agreeably surprised to find so knowing a person. But protracted conversations were not my strong forte, especially with ailing people, and I hastened to complete my duties and take my departure.

"Please leave me until the last of your patients this evening, Sister?"

For a few seconds I felt annoyed. There were about four patients requiring morning and evening attention, and I had planned to finish the day as near to my home as possible. Leaving Martha as the last one meant a considerable detour. However, I bowed to her whim. I was about to pass through the door, when she halted me.

"I understand you are soon to take up duties at the asylum. May I give you a word of advice? Before thou wouldst know thy fellow creatures, KNOW thyself."

I walked out into the rain of that January morning *reflecting.* Her words

followed me all that day. Her long lean finger, wagging as she had spoken, rose constantly before my mind's eye.

The Way of the Flesh

That evening Martha was somewhat silent and preoccupied during the process of being made comfortable for the night, a fact for which I was grateful, for the day had been a strange and unholy one for me. Having finished my duty to her, I reached for my coat, saying, "There you are, Martha. I hope you enjoy a peaceful and painless night."

"No, please don't go just yet. Jane is bringing up some tea, and I will take a cup with you. I want to talk to you."

The tea duly arrived. We sipped in silence for a while. Then suddenly she said, "So, Mrs. —— lost her firstborn today?"

Knowing how quickly news got about in so small a place, I was not surprised at her knowing of the child's death.

"Yes. A pity, because they had looked forward to its coming. It was such a lovely little thing, too."

"I don't look at things in that light. Once born (so-called) we must die; be it soon or late, that is the way with the flesh. We have no reasonable justification to pity that which lies beyond our comprehension."

"In the midst of life we are in death —very logical, but it does set us a problem when death waits at the very door of life," I ventured.

"Do you regard the child as a separate unit, a life all unto itself—a visitation to this earth—the sum total of LIFE?"

My thoughts were with the sorrowed parents, and the fact that I had lost the first child of the many I had helped bring into this world.

"The ways of the Infinite are far removed from our finite minds, I know, Martha, but one finds oneself questioning the WHY and WHEREFORE of it when humans must undergo pain, expense, anxiety, and the like for nothing."

"Nothing?" she questioned, with furrowed brows. "It would be interesting to know what laws have been broken, what vital forces attended the supreme moment."

I was now utterly out of my depth. The child's death was, from a medical point of view, due to organic disease.

From among a miscellanea of papers, exercise books, press cuttings, she sorted out three small dilapidated notebooks, and handed them to me saying, "Please read these; they contain wonderful gems of truth. They will help you in time to come."

At first I hesitated to accept them. I dislike borrowing books which I cannot speedily return, and at that time I had enough with Gray's *Anatomy*, and *Mental Nurse's Handbook*. So I said, "Some other time, perhaps, Martha. I've such a lot to learn at the moment."

"That is so! Yet there is always room for more and more learning. See to it that your minutes are packed with a full sixty seconds of worth, and when your time arrives to go the way of all flesh, you will not lament the lost opportunity."

I thought when accepting the books that I was merely pandering to some whim.

Hallucinations or Not?

Far into the night, tiredness seeming suddenly to forsake me, I poured over Martha's spidery chirography, making notes of indecipherable words and passages—which increased my task tenfold—but which somehow, I did not mind. Dawn found me interested but with the burning question—could any single part of this matter be subjected to the searching light of the dissecting table? NO! Nor did I overlook the possibility that the whole might be nothing else than a host of delusions, sprung from hallucinations. Yet, I had newly been taught that all delusions had a predisposing cause, and were deeply rooted beliefs in the mind of the speakers and writers thereof. So I pondered upon the nature of that cause. Had it sprung from an association of ideas, or the outward and visible manifestation of some harmless but deeply-rooted religious mania?

The following night I found myself eager to peruse the books again. My more pliant understanding was then filled with a profound feeling that the writer had *really* believed the things he wrote, and suddenly, in the quiet of my seclusion, there sprang into my imagi-

nation a clear and vivid picture of the "Temple in the Sun," so frequently referred to. It sprang there all white and glistening, as though standing upon a high and frozen altitude, the summits of its slender and stately spires losing themselves in azure and golden clouds.

I sincerely felt that I had stepped into a world, remote from any other, for just a fleeting moment, and that I had stepped out of it more perplexed than before. There were, perhaps, things in heaven and earth never dreamed of in my philosophy. I was profoundly perplexed because I was then being taught some of the tricks the imagination could play—that psychic stresses may produce mental disorders of sudden or gradual onset. I was being taught the importance of auditory and visual hallucinations, and while I could state very emphatically that I did not suffer from mania, melancholia, paranoia, dementia, paraphrenia, or epilepsy, I did wonder during the days that followed if my vision had not been the sum total of an hallucination.

Sanity or Insanity?

One month later, moving among my patients in the wards of the mental hospital, I found myself doubting even my profession to which I had been attached so long. Listening to the conversations of the supposed insane, watching their movements, the manner in which they accomplished their numerous tasks, I asked—perhaps of my soul—where *was* the dividing line between sanity and insanity, normal and abnormal, true and false, right and wrong.

I watched them slither aimlessly backward and forward over the smooth, polished floors, begging or stealing from each other a pipe of tobacco, the discarded end of a cigarette, a tattered book—not a word of which was ever read—so keen was their perpetual desire to *possess*. Farther along the even rows of beds, an old favorite, bowed with the weight of years, was busy hiding under his mattress a shirt for which he had no purpose at all, and noting my eyes upon him, made vigorous attempts at straightening the bed clothes. The *cunning* of it all! Was this, I pondered, the way God intended them to work out their salvation?

On my next visit to Martha I voiced these perplexities, to which she replied, "What would you say if I told you that should there be any actual punishment to that state of life, you share equally in it, you and all who attend such creatures? Yes, you are being *punished*, perhaps for a multiple of reasons. You witness their suffering, their apathy, dejection, aimlessness, and friendlessness. What part of them sets this suffering into motion? The halls of an asylum may seclude their bodies, but not their souls, and who can say that in the gabblings of their delusions there is not a grain of profound truth?"

Where Does God Fit In?

"Martha, what would be your philosophy if day after day you witnessed a man standing for hours on end in a secluded corner, his arms outstretched, proclaiming himself to be the crucified Christ? Or a white man professing to be the Emperor of China? Or a Chinese, stating emphatically that he is the King and governing power of England? A young man of only twenty says that he has lived for over nine hundred years, and that he is so old that he cannot walk. I have him carried about; otherwise, he would never move from one year to another. Martha, where does God fit into all this?"

"Have you ever thought WHY you should settle in this remote hamlet? Don't answer now; the question requires more than just pure logic."

My next visit to Martha found me being introduced to a lady visitor. The outcome was my being asked to join the Child Rescue and Welfare Society, to give what spare time I could during evenings and on my free days from the Mental Hospital. Before a month had passed, I was moving with men of another world by day and with the folks from the other side of the street of life by night.

I found children ill-fed, ill-clad, and in many cases, one or the other of their parents behind prison bars. I entered places never dreamed of, and was stunned. The mental suffering I endured within the walls of the asylum was as nothing compared with those visited upon me during my prowlings through the slums by night. Yet I came

to love the slums. So often was manifested the radiant light of God in the sorrowful eyes of little children in needing the things of which they were deprived—food, love, and understanding.

Their removal from the sordid surroundings in which they had lived, in such neglected state, to "homes" where, like a flock of lambs, they marched to a pattern, ate to a pattern, dressed to a pattern, found me wondering if that was the remedy. I deplored the regimentation of their young bodies, aware that it was bound to react upon their so-young minds.

Again my wise counselor *Martha* adjusted that for me. Her longest and most inspiring discourses with me took place beneath her favorite oak at the end of the garden.

"The voice in the wilderness needs never to be a shout. We must be audacious in the things which will promote the growth of mind and body, whether it be our own or that of others. When you saw the need of change among those children for the promotion of their spiritual and mental growth, why did you hesitate to speak out?"

"I had not been in that rank and file long enough. I didn't dare venture where angels did not dare to tread."

"When I am gone, as go I must, and soon, let me carry with me the knowledge that you will strive to promote man's estate. It can be done without the display of flags and banners, or the loud trumpeting of bands. Here from my secluded corner have gone my clarion calls; yours the wider field, hence the greater labors expected of you."

A rook fluttered by screeching noisily, the only sound in the serene and peaceful garden. It was time for me to return to my ward at the hospital, and I was about to say so when I noticed that Martha had gone to sleep. A sweet and peaceful sleep, since she did not stir when I arranged the shawl about her shoulders, and the rug around her knees.

Leaving her nodding in her favorite seat beneath her favorite oak tree, I took my leave and returned to my wards among the living dead.

Ten minutes later I entered the gaunt stone building to find it in the most disorderly state I had ever witnessed.

Two epileptics had quarreled—I was readily informed—fought, and were at that moment in the clonic spasm of their fit; one having sustained a nasty gash to his mouth, the other a gash to the back of his head while falling to the floor. Two other "old daddies" were screaming their lungs out at each other over the disappearance of some old newspapers, while in the diet kitchen, a manic-depressive, suddenly ending his depressed cycle of many months, had become maniacal and violent and was smashing all the crockery he could lay his hands on; crockery which he had for several months washed with infinite care, earning while so doing some extra ounces of tobacco each week.

"Your vandalism will cost you a tidy penny, restricted recreation, and . . . no more tobacco," I called to him from the doorway.

My words had an electrifying effect. The mention of tobacco brought him like a whimpering child out of the kitchen now strewn with broken plates and cups. He pleaded with me not to take away his tobacco allowance, and not to be vexed with him, that he would make good the loss and would write me out a check for "several hundreds of pounds." Poor soul, he had not a single penny of his own in the world.

Martha

I was later than usual arriving at Martha's that evening. I found her hoeing and weeding her vegetable patch, which was her wont in the cool of the evening. She saw me as I approached the gate, and paused in her work.

"Been having a rough time of it, haven't you, Child?"

Her greeting amazed me because of its accuracy. There was nothing about my person to indicate such experience, and there could have been a multiple of reasons for my lateness.

"The Father knows the width and capacity of our human shoulders, and never is He guilty of overloading them. Tell me all about it."

* * * * *

Thus the years passed, bringing and taking away the sunlight and shadow;

their joys, their sorrows; their laughter and tears; their peace and confusion.

May, 1936, found me reluctantly accepting a transfer to London. Reluctantly because, while the post offered many advantages, Martha had, of late, spoken of "the mist in the valley rolls closer and closer, and will soon engulf me. . . ."

August of that same year found me speeding in reply to a telegram on Martha's behalf. I was greeted by her as though I were a child long-parted from its mother.

"They don't know that I heard them sending for you, nor that I heard them saying that the end was near. Child, the clock of eternity is a perfect timekeeper, and not a fraction of a single second sooner than destined will the hour of my call come for me. There are some days left to us, and don't try to stop my talking.

"I am not afraid to die, nor shall I be afraid of returning, for return, no doubt, I must. I have listened to the small voice within, and I am satisfied to believe the voice spoke truly to me. By that voice I have lived, and may I be judged accordingly."

Such was, as far as space will allow to relate, the frail, unassuming woman whom I had learned to love very deeply, who comes so often within the realm called *memory*. For whom I often pray, yet constantly ask, is it not I who need HER prayers the most?

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WISDOM OF THE SAGES

(Continued from Page 410)

like the Light, which revealeth itself only to the humble and sincere, is without fruition.

The fifth command of the decalogue is:

APPROACH WITH REVERENCE THAT WHICH IS HOLY!

In the sense that that which is sanctified is Holy, we can agree with the Mystic's statement: "I sanctify that which is purified and purged and made free from moral, physical, and spiritual error and sin; and that which is elevated in character, pure, inviolable, and proves to be an efficient means for soul-happiness and spiritual blessing, *is truly sanctified.*"

In this regard Dr. Andrew Pattison,* professor of logic and metaphysics in the University of Edinburgh, says that the philosophy of the Mystics "appears in connection with the endeavor of the human mind to grasp the *divine essence* or ultimate reality of things. . . . The thought that is most intensely present with the Mystic is that of a supreme, all-pervading, and indwelling power, in whom all things are one."

The truth is that the Mystic, newly initiated or profoundly learned, is ever conscious of the *fact* (not theory) that in God and through God are all things. In the working of every law and the evolution of every principle throughout all natural (not supernatural) phenomena, the Mystic sees the mind of God and recognizes *divinity*. To the Mystic all is *sacred* and *holy* by its very nature and because it exists at all.

To approach the *threshold* of mystic knowledge with reverence is like unto approaching the presence of God with holiness of heart and mind.

The sixth command of the decalogue is:

NOT BY RIGHT BUT BY PRIVILEGE SHALT THOU ENJOY KNOWLEDGE!

It is so easy to believe that knowledge should be the common property of all men by *right*. It is true that God hath given us eyes with which to see, ears with which to hear, and a brain with which to understand and remember. But these gifts are privileges, and all that is retained in the brain or consciousness, as a result of the functioning of the eyes and ears and other faculties, is a privilege and cannot be claimed as a right. So, says the Mystic.

The acceptance of a gift carries with it no greater obligation of appreciation and reciprocity than the use of a privi-

*Andrew Seth Pringle-Pattison, 1861-1931, the surname being assumed.

lege obligates us to realize the unselfishness of our benefactor. Therefore, with logic and reasoning, the Mystic finds agreement with the next command of the decalogue:

WITH AN UNSELFISH HEART SHALT THOU DRINK OF THE WINE AND PARTAKE OF THE BREAD AT THE FEAST OF THE MYSTIC SAGES!

The wine which fills the body with the spirit of life, and the bread which strengthens the tissues of mortal being: of these the Mystic partakes with an unselfish heart.

Unselfish? to seek knowledge that one might become greatly learned and boast of the power thus attained or acquired, or to use such unusual knowledge as a means solely for self-advancement in any channel, or to withhold from others whatever service or assistance might be properly rendered through the advantages such knowledge gives one—all this in its entirety or in part constitutes that *selfishness* which must be purged from the heart and mind before the illumination from the divine may manifest itself in comprehension of the greater truths and laws.

The eighth command of the decalogue is:

THOU SHALT LOVE THY FELLOW BEING FOR THE LOVE THAT GOD HATH GIVEN!

It may seem purely philosophical to say that all Love is of God. If we qualify the term *Love* and interpret it as being the principle of sympathetic or pleasurable attraction in sentient and thinking beings, which is good, pure, free from sin and lust, and inspiring to nobleness and kindness, then we may safely agree with the Mystic that Love is of God and is God in manifestation to us on earth.

With this Love from God—the Love that God hath given to and inspired in us—we should love our fellow beings.

The Mystic realizes, along with many other realizations of a similar nature, how impossible it is practically and in the circumstances of human weakness and frailties to love his neighbor as himself. But it is possible, as the life and every act and thought of the true Mystic proves, to love his fellow man with that inspiration to be kind and tolerant, fair and considerate, tender and helpful, which each man expects God to manifest toward him, because of the Love that abides in God.

This is the essence, the seed, of the bond which makes for the great universal brotherhood existing between all true Mystics. To them there is no other need or necessity for the establishment of a universal brotherhood than the Love of God which is, potentially, in the heart of all humans. As the dawning of mystic consciousness comes to the neophyte mystic, there comes a realization, never to be altered or removed, that all mankind constitutes a human brotherhood divinely united by an Infinite bond.

The ninth command of the decalogue is:

THOU SHALT PREPARE THYSELF FOR THE MISSION OF THINE EXISTENCE!

Born to fulfill a mission in life! This is what is often said of those who accomplish some great purpose or inaugurate some unique and praiseworthy undertaking of an altruistic, religious, or humanitarian nature. But why should the use of the word or term be limited to such accomplishments? It is not necessary to believe that each soul-personality born into a physical body on earth is so placed because of a predetermined mission it must fulfill; that is, to believe that each of us *must perform* that mission in life for which fate, destiny, coincidence, chance, luck, goodness, planetary influence, or any other motive or accident, affords an opportunity or impulse to perform.

As indicated by the preceding explanations, we come into this life ignorant and without power or abilities, except those which God had given us. With these gifts we acquire, through privileges, other abilities and knowledge; and the privileges and gifts obligate us to use them for the purpose that God has in mind when they are given to us—and this becomes our mission in life: to do that which will help and benefit others and bring the Light of knowledge and the peace of understanding to those who have them not.

And we are to prepare ourselves for this mission. We are to learn to see well: for the more nearly perfect we

make our sight and the more nearly correct we interpret what we see, the better will be our comprehension of our perceptions. We are to improve our hearing, train it and educate it, so that we may understandingly interpret the multiplex sound vibrations registered upon that organ. We are to increase our storehouse of memory so that we may avail ourselves of the faculty and function of recalling that which will serve us or others when most desired. We are to make ourselves acquainted with the laws of nature that we may avail ourselves of the potent possibilities which are ever about us and always await our application. We are to prepare ourselves so that when the opportunity or command comes for the fulfillment of *the mission* we will be ready and efficient in knowledge and experience to do that thing which our preparation inspires us to do as *our mission*, individually.

The tenth and last command of the decalogue is:

THOU SHALT ABIDE BY THE TRINITY CONSECRATION, CO-OPERATION AND ORGANIZATION!

This last command reveals the purpose of this article. It is to offer *you* an opportunity to enter into ways and means of abiding by the commands of the decalogue and, with that preparation which can come only to the few, fulfill your mission in life; and with consecration to principle and ideals, cooperation with others similarly inspired, assist in an organized way to spread the great Light in the darkened valleys of our country.

Consider this, then, an invitation to inquire further and to obey the third and fourth commandments herein. And having digested well this message, you shall, in accordance with the seventh commandment, pass it on and on to those who should feast with you and share with you the opportunity which has so freely come to you. In this wise this message will come to many and not remain in the heart of but one. You shall consider yourself chosen to select from your acquaintances those who might be interested, and in turn they shall pass it on to others. In silence and without name or personality, it will reach some of those who are hoping and seeking; and thereby the mission of a simple printed paper is fulfilled.

THE ASSETS OF A.M.O.R.C.

Members of A. M. O. R. C., with excellent intentions, often offer suggestions as to how funds of the Order may be profitably invested.

We wish to reacquaint all Rosicrucian members with the fact that the Supreme Grand Lodge of A. M. O. R. C. is incorporated as a *nonprofit organization.* As such, it is governed by and must adhere to certain federal and state laws which prohibit the use of the funds and properties of the Order except for the legal purposes of the Order. Further, the Constitution of the **Supreme Grand Lodge** of A. M. O. R. C. makes quite definite the restrictions which are imposed on the use of the assets of the Order by any of its officers.

Article VI, Section *Two*, of the above mentioned Constitution, provides:

"There shall be no capital stock, and its revenues, money and property, real or personal, *shall not inure to the benefit of any private individual.*"

Section *Three* states:

"All its funds and property shall be held and devoted toward the extension of its objects."

* * * * *

Article X, Section 30a, of the Constitution and Statutes of the **Grand Lodge** of A. M. O. R. C. says in part:

"None of the moneys of these funds deposited in the banks by the Supreme Grand Lodge and its Board of Directors shall inure to the benefit of any member, officer or supreme executive of the Order, nor shall such funds be held in trust for any lodge or group of lodges or chapters, or for the general membership, or any individual member or officer, but exclusively for the maintenance and perpetuation of the ideals of the organization in accordance with the Constitution of the Supreme Grand Lodge."

—SUPREME COUNCIL

SANCTUM MUSINGS

THE MYSTICAL CHRIST

By RODMAN R. CLAYSON, Grand Master

MYSTICISM propounds no sectarian doctrine. It is noteworthy, however, that each year during the festive season of Christmas the majority of mankind, regardless of religious belief, gives serious thought to Christ and His teachings. There is a vigorous uplift in the consciousness of every man and woman who contemplates the occasion of Christmas and of Him whose birth is commemorated on that date.

Consciousness may be defined as that state of mind which interprets impressions received through the senses. It is also an awareness of Self. It is this that distinguishes man from all other living things on earth. The student of mysticism gives much consideration to consciousness; and well he may, for the very word *mysticism* means to have conscious realization of God—that Supreme, Infinite Intelligence, or Divine Mind, which pervades and imbues everything in the universe. Through the processes and functioning of the subjective mind, the Inner Self of every man and woman, on occasion and under certain conditions, may have conscious realization of their Divinity and of their relationship with the God of All.

The Inner Self is the spiritual consciousness resident in the physical body. This is the true Self of our beings. We experience mystical growth through intimate realization of the Self Within. The complex organism of the human body sustains and manifests consciousness—the consciousness that implies knowledge of self-existence, and the existence of objects and conditions apart from the Self. In our consciousness are the roots of ideals of a higher order and purpose than have previously manifested in us. Consciousness is evolving and aspiring to something higher, a higher consciousness — Cosmic consciousness. The realization of the union of our mind with the Divine mind or Divine consciousness may be referred to as Cosmic consciousness.

Jesus let it be known in many ways that such a conscious realization could be enjoyed by everyone. He is an outstanding example of one who had the ability to bring about Infinite attunement and the awareness of the real Kingdom of Heaven. Jesus was by no means the only man, nor even the first man, to convey such knowledge to humanity. There have been many avatars throughout the history of the world.

Through the Christian Bible, spiritual teachings, as taught by Jesus, have been and are more available than are the teachings of other great avatars. Thus Jesus the man has been venerated and idolized. He has often been misunderstood. The Bible tells us of the illumination of Jesus, of His Cosmic consciousness, or Infinite consciousness,

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and of the power with which He was imbued. There are those who do not like to think that any other mortal man ever had a conscious realization of Divinity such as did Jesus. However, among those who have had this realization, we find the names of Zoroaster, Buddha, Mohammed, Jacob Boehme, and many others.

As compared with other men, the superiority of Jesus included intellectual acuteness, moral elevation, great optimism, and a sense of immortality. Such aspects of realization characterize one who has had an awareness of Cosmic consciousness. Jesus referred to His awareness of Cosmic consciousness by such terms as *the Kingdom of Heaven* and *the Kingdom of God.* The following are quotations from the Christian Bible pertaining to this very thing:

Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you. . .

Unto you it is given to know the mysteries of the Kingdom of God. . . .

The Kingdom of Heaven is like unto a grain of mustard seed which a man took and sowed in his field; which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof. . . .

The Kingdom of Heaven is like unto a treasure hidden in the field; which a man found and hid; and in his joy he goeth and selleth all that he hath and buyeth that field. . . .

The Kingdom of Heaven is like unto a net that was cast into the sea and gathered of every kind. . . .

I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven and whatsoever thou shalt loose on earth shall be loosed in Heaven. . . .

In that hour came the disciples unto Jesus, saying, 'Who then is greatest in the Kingdom of Heaven.' And He called to Him a little child and said: 'Verily I say unto you, except ye turn and become as little children ye shall in no wise enter into the Kingdom of Heaven. . . .

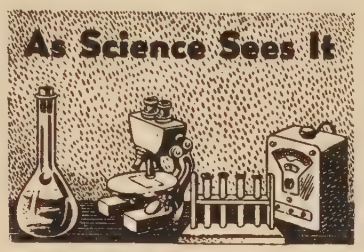
It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God. . . .

If thine eye cause thee to stumble, cast it out. It is good for thee to enter into the Kingdom of God with one eye, rather than having two eyes to be cast into Hell. . . .

Verily, verily, I say unto thee, except a man be born anew he cannot see the Kingdom of God. . . .

The Kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of God is within you.

Note the frequent use of the phrases *Kingdom of Heaven* and *Kingdom of God.* Note well that in the final verse given above, Jesus stated, "—the Kingdom of God is *within* you." The Kingdom Within does not refer to the heart, the solar plexus, or to any other organ of the physical body. Jesus had been well schooled in mysticism and the mysteries of His time. He was endeavoring to convey a supreme truth to His listeners—a truth that was in no way veiled. In these and many other statements attributed to Jesus, it is reasonable to assume that He was referring



By Erwin W. E. Watermeyer, M.A., F.R.C.
Director, AMORC Technical Dept.

- According to investigations carried on by Professor R. B. McMath, O. C. Mohler, and L. Goldberg of the McMath-Hulbert Observatory of Michigan University, the atmospheres of the planets Jupiter and Saturn consist largely of methane and ammonia.

- According to a special report received from one of AMORC's numerous scientific reporters from abroad, some far-reaching experiments are being conducted by the German biologist, Dr. Otto Brendel, at Luebeck, Germany, which may prove of revolutionary consequence in agriculture and food industries. These experiments aim to combine the properties of one type of plant with that of another in order to render them more valuable. Thus, Dr. Brendel has successfully produced good-tasting potatoes with leaves which possess the properties of Havana or Brazilian tobacco. He has also crossed coffee with barley, rhubarb with sugar beets, sugar beets with cocoa, and radishes with spinach leaves.

to Cosmic consciousness, the realization which can come about only through proper preparation.

Cosmic consciousness refers to being aware of the Cosmic and all that the word implies—God, Divinity, the Universe without and the World within. Cosmic consciousness is often spoken of as Christ consciousness. This synonymous expression, of course, refers to a realization of the Infinite and all that it encompasses. Such was the realization of Jesus. Such Christ consciousness was known long before the time of Jesus. It is for this reason that mystical students speak of Christ consciousness without associating it exclusively with Jesus. By the same token, mystical teachings have to do with Christ consciousness, and do not necessarily have to do with the present Christian teachings which are founded exclusively on what Jesus said and did.

Not the Only Son

There is little question that Jesus was the greatest demonstrator and Master of the Christ consciousness, but, from the mystical point of view, it is incorrect to state that Jesus was the only Son of God. As a matter of fact, we are all sons of God—although some men and women manifest their Divinity to a greater degree than others. It is Christ consciousness that makes us living images of God. We are the expression of God; and this expression depends upon our varying degrees of development, for no two individuals exhibit exactly the same proportion of development and understanding.

The very purpose of man's existence is to express his godliness; and while this expression may not seem to be particularly prevalent among the races of mankind, it must be admitted that in the twentieth century there is more of this manifestation than at any other time in the history of man. Spiritual men and women are more and more beginning to realize this, and while Christ consciousness, or Cosmic consciousness, or Illumination, may be referred to in varied terms and phrases, depending upon the particular school of thought, they all refer to the same thing.

Every human being, every living thing, every tree, flower, stone, mountain, and sea, is a manifestation of God's work. The entire universe is made up of His manifestations. "How wondrous are Thy works," declared the Psalmist. The manifestation of God is within each and every one of us. All that is godly pertains to the Kingdom of Heaven, which is a condition existing within ourselves as well as in the Cosmic realm about us. The Kingdom of God or the Kingdom of Heaven, therefore, is to be found within our very beings. When we have a realization of this, and permit it to give expression, we may say that we have been illuminated with Christ or Cosmic consciousness.

Christ consciousness prevails within all human beings and brings an understanding that not only inspires but also transcends all intellectual efforts to arrive at the same truths. It can be evolved to become attuned with the consciousness of God, which manifests as *Christ consciousness* in every man and woman. Christhood and Christ consciousness were not created with the birth of Jesus or at the time of His baptism in the river Jordan. However, the people of Jesus' time knew that after his baptism Jesus was the Consciousness of God walking on earth in human form.

Christ consciousness is not confined to God as an entity; it is universal and can be reached and sensed by everyone who purges himself spiritually, prepares himself mentally, and lifts himself through sincere aspiration. When one becomes aware that he is a part of the Universal consciousness of God, his thoughts and actions conform to his self-conscious knowledge.

It is the purpose of mysticism to help spiritual aspirants bring about this desired Infinite realization; and every human being is endowed with faculties to produce such a manifestation. Oftentimes, however, it is not until there is an inner feeling for the need of this realization that efforts are put forth to bring about the manifestation. Among the first requisites are humbleness, the feeling of sympathy and affection for our fellow man, the desire to help and render service to him in some way. These are the things which help to open

the door to the *Kingdom Within*, for "the many are the one." Egotism, selfishness, and aggrandizement must be subdued and discarded, and the mind cleansed of all negative tendencies, so that, as little children, we may approach the door to the Kingdom.

The Way

Jesus stood for all that is good. He is perhaps the most outstanding example, in recorded history, of mortal man imbued with Divinity. He exemplified all that we should aspire to be and do. We cannot emulate Jesus. We can only be ourselves, and act in accordance with our personal development and understanding. We can, however, act in accordance with the ideals of Jesus. Once we have learned to do this, we will find that we are inspired, uplifted, and perhaps raised to a new plane of conscious realization—the plane of *Christ Consciousness*.

Jesus said that He was the Way, and that if we followed in His path we would be able to do even greater things than He. Jesus, as did others, showed us the Way to realize Christ consciousness. God is ever-present, ever in manifestation or expression. When this realization comes to us, we know that our inspiration is God's inspiration, and that Divine Intelligence is working through us. When we are consciously imbued with this Divine effulgence, a wondrous change comes over us, the most difficult tasks are performed, and we are aware that the omnipotence of God transfigures every phase of our lives, turning sorrow into joy, and dullness into light and life; for God is expressing Himself through us!

Karel Weinfurter wrote that the Mystic Way is the desire to perceive and attain God in the universe and within oneself—a desire to penetrate the mystery of *being;* for dwelling in the Kingdom Within leads to Christ consciousness. The awakening within, the influx of mystical power, the comprehension of and attunement with God comes unannounced, quietly, and unexpectedly. In that hour we live in the Light of the *Kingdom of God*.

And so it seems to be very natural for earthly mortals—those of the living image and likeness of God—to manifest their godliness during the Christmas season. It matters not the religious faith one may have. What is important is that one manifest the Christ consciousness. Perhaps the spirit of the season can take root in the heart of every man and woman to the extent that their Divinity will not be manifested solely at Christmas time, but in every act and thought during every day of the year.

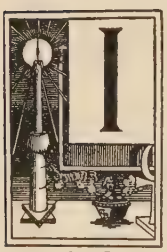
CHRISTMAS FOLDERS WITH PERSONALITY

Christmas cards require a distinctive touch. Let your greetings truly speak for you—have them represent your understanding of the real *mystical spirit* of Christmas. We have especially prepared a colorful folder, inspiring in its wording and attractive in design. The folder, *with envelope to match,* is printed in several colors and has an inconspicuous symbol of the Order. It is most appropriate for your nonmember friends as well, and will evoke their comment. The folders come boxed at the special price of $1.50 for 12, or $2.80 for 24. We pay shipping charges. *Order now,* since time is getting short.

ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park
San Jose, California

The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

WHAT CHRISTMAS MEANS



IN THE traditions, myths, and stories that accumulated before the Christian era, there are indications that the period immediately following the beginning of winter was observed as a holiday season. Changes of seasons had a profound impression upon early man, particularly those who lived in temperate latitudes. The workings of strange forces which man has now come to call *natural law* were evident to man in the change of seasons. Spring with its rebirth, summer as maturity, autumn as decline, and winter as a period of rest, upon the part of nature, seemed to illustrate to early man that there was an affinity between his own life and the functioning of certain forces about him.

As the harvest time of autumn passed and the days grew shorter, men, in their ignorance or superstition, may have developed a mild state of panic, wondering whether the days would become continually shorter and colder; and whether or not the sun would return with the birth of spring, and remain for the maturing of summer. Finally as the days grew shorter the shortest day of the year was reached; then following this day, even to the observation of early man, the days began to lengthen. There was to be a return of spring and summer.

Early man may have considered this a miracle; at least he did consider it as evidence that natural law still functioned in his favor, and to commemorate the return of light and the progress of the seasons, he set aside this period for festivities, religious rites, and other ac-

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tivities which each year became a significant point of his annual cycle. This particular season of the year is the time which in our present calendar is included in approximately the latter part of December.

We do not know how in the Christian world the birth of Christ became associated with this same time, but probably the observance of Christmas, at least in those sections of the world where Christianity is dominant, is one of the few holidays or occasions for celebration that has been perpetuated from the most ancient times of man to the modern age.

Christmas today takes on various meanings. It has deep religious significance to those who uphold the principles as outlined by Jesus when on earth. Throughout the world, however, there are many who are not religious devotees who look upon the day and season as the most important holiday season of the year. This has become true in social and business fields, as well as in the religious. Christmas, then, signifies many things. It means the time of social relaxation and contact. From the business standpoint, it means a time for the promotion of sales to take advantage of the tradition of giving, and it means, in the religious field, a time of solemn observation commemorating the birth of a leader and founder.

Whatever the Christmas season may mean to each individual, it has come to mean also a time of good will and giving. Most people, at least outwardly, seem to be happier, and an expression of good will, whether fully meant or not, is found at least in the speech and actions of most individuals. If only man could come to the realization that his inner thoughts can be so closely modified by his behavior, he would then modify his behavior, inclining it toward this spirit of good will and showing it at all times of the year; thus, probably a good many problems would become of less importance in social relationships between men.

The true meaning of Christmas must be a meaning evolved within ourselves. It is relatively unimportant as to the basis upon which we select to commemorate the day, but within our own being there is the spirit to further instill the ideals which socially, philosophically, and religiously have been held out to man as an ideal state of relationship. If man can uphold the same spirit of tolerance and good will throughout the year that he has at this one season of the year, he will not only have helped in the establishment of better social relationships, but he will have helped himself to better attune his inner self with the greater forces that endure throughout all time, just as the early primitive man learned of the affinity between seasons and life.

The mystical meaning of Christmas is encompassed in these thoughts. It is the rebirth of true selfhood that is best commemorated in this truth. The expression of the real self is allowed to come to the surface; we can drop the shams of competition and complications of other relationships pressed upon us socially to feel that all men may also be of good will if we do our part to impart to them this spirit.

Remember this Christmas that we are in a world that needs an evidence of good will. Outward expression of good will toward men will help in creating the inner impression of its fulfillment and continued being. It is our duty, regardless of our many different beliefs and positions in life, to realize that the true meaning of Christmas lies in the perpetuation of the ideals of Him whose birth is celebrated that man might dignify the true value of the human being and know that its fuller value can come through both individual growth and through tolerance and good will toward all other human beings.

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The five receptor senses of man are the result of his organic dependence upon those characteristics of Reality we call *motion*, *mass*, and *attraction*.—Validivar.

Plants Exemplify Ideas

By William Mellor, M.D.
Master of the London Chapter of A.M.O.R.C.

EAUTIFUL growths exemplify beautiful ideas, and all objects are positively deformed which do not do so." Take the sun, for example. The orb itself typifies the Parent principle. Its infinitude of rays work harmoniously side by side and typify "fraternal harmony." They combine together to glorify the parent orb itself and thus exemplify "filial love." This parent sphere gives them life and power; it thus exemplifies the love of both Divine and human parents for their children.

The light expands toward all the rest of the universe, and thus preaches sympathy and progression for all. This immense progression of light at the rate of 186,000 miles per second enhances its luminosity and beauty through attrition on our atmosphere and Earth, and thereby shows the glory of action. Thus the sun and stars are ever flashing upon us their wonderful lessons of individual progression and freedom and yet retain their fraternal harmony and organization, writing the thoughts of the Infinite over the whole heavens. But should the sunbeams war upon each other or sink into death or inactivity the whole matter would become disgusting and eventual oblivion would follow. Thus we see that so long as moral perfection is expressed we have beauty, but as soon as immorality of ideas prevails we have distortion and perversion.

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This lesson to man explains why man suffers, and it brings clearly the words of Seneca, "Man does not die, he surely kills himself; the human race is doomed to extinction." Also, there is the Biblical phrase: "And the number of the beast is 666," which translated by Bible numerology is 9—man, and means that man brings upon himself all his misfortunes. The prediction of a third catastrophe or the destruction of our present civilization, to one well versed in natural law, shows man surely bringing the devastation upon himself and his kind. Nothing in nature but man rebels against fraternal harmony. Truly righteousness exalteth a twig as well as a nation.

Let us take a final lesson from Nature's school and see even in a common leaf what a Bible of divine instruction is written thereon. Its fibres work harmoniously side by side for the beauty of the whole, never violating their neighbors' rights, teaching "fraternal love and justice" both in the family and society. The fibres of the leaf, working in individual freedom, teach "self-reliance and manhood"; working in orderly arrangement they advocate "law and organization"; increasing in size and power as they move toward the central fibre, they preach "progression"; spreading out gracefully on both sides, one side a little bolder than the other, they advocate "conjugal love"; uniting their life and harmony with the parent stem they teach us to turn affectionately to our parentage, both earthly and heavenly, and thus proclaim "filial love."

The parent stem sending its life forces to the dependent fibres symbolizes "parental love," both human and divine. While it draws its life from the earth, it also opens its tissues and drinks in the sunlight from above, thus teaching us to draw wisdom and power from both the earthly and the heavenly. The development in all direc-

tions, in symmetrical harmony, teaches us to grow broad in our culture and avoid one-sidedness in our evolutionary progress. Such are the leading instructions and moral bearings of a leaf, including the four great developments of love, which, if carried out by the self-styled highest animal "man," would convert the terrestrial into the celestial harmony.

Again the sun, as the parental center of the solar system, around which all its planets, moons, and comets revolve with ceaseless harmony, ever receiving from and giving to the other, shows this unity; and in all creation we find the same divine lessons taught. Thus, the sun, every planet and star, leaf, flower, rainbow and crystal, and all other unimpeded formations and growths of the whole universe, everlastingly proclaim these divine harmonies. SHALL MAN EVER REMAIN BLIND, DEAF, AND DUMB TO THEM?

The same beautiful harmonic relations should be exemplified in every family, society, and nation, with a balance of organization and individuality —each part working lovingly with every other part and yet maintaining individual freedom. Thus would the teachings of Christ and the Lord Buddha be consummated and not mutilated and prostituted.

These natural laws constitute proof of the absolute unity of all things, the spiritual and the material being irrevocably blended, making any unworthy thought, act, word, or deed, an offense against unity, an offense for which man expiates (or learns) with physical and mental discomfort, ever remembering that in the Divine, Cosmic, and Spirit spheres there is no such thing as "mercy," nay—but "wisdom" and "justice"—mercy being merely an attribute of earthly existence.

There is one thing,
And one thing only,
Which defies all mutation:
That which existed before the World . . .
I mean Justice.

—Burke

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On Bathing

By Alfred Martin, M.D.

The following excerpts are reprinted by special permission, having originally appeared in *Ciba Symposia* (Vol. 1, No. 5, August, 1939)

Based upon the conception of the expiatory power of water, ritualistic baths and ablutions are intended to effect the spiritual purification of the individual. Usually flowing water is employed for such ceremonies. Brahma, Buddha, Zoroaster, Manu, Moses, and Mohammed included these ceremonies among their religious laws. Ritualistic purification also played a major role among the Babylonians, the ancient Egyptians, the Greeks, and the Romans. The ritualistic bath is not always an actual cleansing bath. . . .

The attitude of Christianity to ritualistic bathing varied at different periods and in different places. Remnants of such practices, stemming to some extent from Judaism but even more so from Pagan antiquity, survived for a long time. Even as late as the sixteenth century we find that in Southern Germany women ended their childbed periods in a manner corresponding to the Jewish rite on similar occasions. The woman who had been confined took a bath and celebrated the occasion with her friends. The ubiquitous Saturday bath is generally intended to clean the individual from the dirt and grime acquired during the preceding week, while baths taken before holidays must be regarded as ritualistic. The custom of the wedding bath was widespread in Central and Northern Europe and in some localities still exists at present. The bridegroom bathed together with his friends, and the bride with hers, before the wedding, and on rare occasions also after the ceremony. Until very recently the Great Russians also

practiced this custom. The celebration of the wedding bath is also known in Turkey.

The use of medicinal waters was originally connected with the cult of wells and springs. It did not matter whether they possessed or lacked curative properties. Through the medium of the spring deity the water was sanctified and was therefore able to maintain health and to cure disease. Consequently oblations and votive offerings were never forgotten. . . .

The Greeks hung tablets with inscriptions relating cures, or with representations of the cured parts of the body, in sanctuaries near such springs. The Greeks and Romans also erected votive stones. During the Christian period we have numerous "holy wells," many of which are named after saints, in whose honor chapels were erected over or near these springs. These were usually cold springs, few of which developed to spas. The common people used them for all sorts of maladies, particularly diseases of the eyes and sterility. Usually the water was taken internally, but it was also employed to lave the sick parts of the body and small quantities were taken home by the visitors for the same purpose. The oblations and votive gifts in these places resemble those found in other holy places of the Catholic Church. . . .

In the course of centuries numbers of miraculous wells and springs suddenly appeared, attracting many sick people. In most cases they disappeared as rapidly as they had become famous. The water was taken internally, or after being heated was used for bathing. Wherever natural hot springs are found they are frequently used by the indigenous inhabitants, no matter whether they are situated in the frigid North or near the Equator. Near the village of Nachika in Kamchatka, Sten Bergmann visited a hot spring which the natives considered effective against all diseases. . . .

In northern Japan the natives also sit in hot pools in the midst of snow. The hot springs of New Zealand, Sumatra, and North America are used in the same primitive manner. On the latter continent the Indians carried on bloody struggles for the possession of hot springs. In 1867 some white men coming upon the undiscovered Geuda Springs found several Indian tribes encamped there and occupied in bathing.

In the interior of East Africa the six hot soda springs of Nitagata are considered the wonder of Karagwé, to which the natives come from afar. According to Stanley, the temperature in the chief spring was 130.5° F. In the pools twelve feet in diameter it was 110° F., while one pool only had a temperature of 106.8° F. The inhabitants came in large groups and the business of bathing, washing, and idling was interspersed with joyful scenes, instrumental music and barbaric songs. According to Pototzky and Struck, sacrificial gifts, usually stones wrapped in palm leaves, more rarely scraps of material or bark, were hung on trees. . . .

Hippocrates, the great physician of Greece, looked with disfavor on the use of natural mineral springs, and other Greek physicians have little to say on the subject. The common people, however, went to the thermae to bathe. Herodotus reports that the thermae of Thermopylae were frequently visited by the inhabitants of the neighborhood. This statement is supported by archaeological excavations. Thus near the Hercules baths of the thermae of Aedepsos there was a sweating grotto. A coin of the Greek colony of Himera (Sicily) shows that the douche was used in the thermae.

The Celts used mineral springs zealously. The cult of wells and springs was particularly well developed among them. As late as the fourth century A.D. Ausonius celebrates the medicinal spring of his native city, Bordeaux, which had been founded by the Celtic goddess Divona. The Roman physicians also have but few references to natural medicinal springs and baths. After the time of Augustus, particularly under Vespasian, Titus, and Hadrian the use of the thermae increased considerably.

Apart from the popular use of holy springs and wells, which has already been discussed, the same types of bathing prevailed in western Europe during the Middle Ages and even later. People bathed in the hot springs and drank the waters of the acidulous springs. Both were practised to an excessive degree.

Scientific balneology, emanating from Italy attempted to restrict these excesses. Such attempts were, however, of small avail among the common folk. Those who employed some sort of system in bathing generally increased the number of baths until some kind of skin eruption appeared whereon they bathed at greater intervals. The same method was frequently used in drinking the waters. Besides the open piscinae there were baths, above which a bath-hut was erected on piles, and permanent structures, which almost always contained pools in which many people could bathe simultaneously. If the water had to be heated, the tubs in the room were arranged in rows.

This communal form of bathing was accompanied by a peculiar type of sociality; for the social life of the spa was carried on in the baths while bathing was going on. The bathers sang, played musical instruments, and danced when they were not bathing, while feasting and carousing accompanied the bathing.

The shower spread to the thermal baths of Europe from Greece by way of Italy; this is also true of the thermal steam bath, which began to flourish again at the beginning of the nineteenth century. . . .

From the middle of the seventeenth century the great bathing resorts lost their significance. Now only the peasants took the cure in the old fashion, whereby cupping played an important part in various localities. The only other visitors were individuals with skin diseases who came to bathe their eruptions and acquire a new skin. The world of gentility and fashion was no longer to be found in the baths.

Drinking the waters had now become the mode. The old bathing resort, Karlsbad, transformed itself into a watering-place and Aix-la-Chapelle followed suit in order to compete with the luxurious and fashionable resort Spa. Now the fashionable world began to meet at the fountains early in the morning and in the afternoon at the promenade, where modishly dressed ladies and gentlemen in no less elegant civilian or military garments paraded up and down in a dignified manner. In the evening, dancing and games of chance in special rooms furnished recreation and diversion for the guests. In Germany, Pyrmont and Langenschwalbach become fashionable resorts.

At the same time the public bath of the common people also began to disappear wherever it had still survived, even though in various regions as in several isolated Norwegian valleys it continued to exist until well into the nineteenth century. The bath disappeared even in private homes. During the Rococo period, people hardly washed, and at the end of a treatise on hygiene the Frenchman, Gazius, condemns bathing because he considers it dangerous. He concludes with the following words: "I have never taken a bath, and God be thanked, I find myself none the worse for it." . . .

Our modern baths originated in England from a combination of bath and wash-houses first erected on the occasion of a cholera epidemic. In 1842 Liverpool built the first example of this type with eight tubs and twenty-one places where housewives washed their clothes. Establishments of this type spread rapidly in England, where their installation was regulated by law in 1842. France did the same in 1850, but with little success, since the laundry section always remained the most important part. In Germany a similar establishment was erected in Hamburg in 1855, and in Berlin during the same year. In the latter city it was soon followed by a second one, but only very few were built because the German housewife washed her linen and clothes at home. In Germany and also in England the laundry gradually disappeared and the bathing facilities were combined with a swimming pool. The same process also occurred in France. The problem of cheap mass bathing was eventually solved by the engineer, David Grove. At the instigation of Surgeon-Major Münnich, he installed *warm* showers in a Berlin barrack, and repeated this accomplishment in the Padagogium at Züllichau where he created a school bath. In 1882 these shower-baths were exhibited at the Berlin Hygiene Exhibition by the dermatologist, Lassar, after which they soon came into general use.

From the Archives of the Past

Each month, books, manuscripts, and documents of the past, recalling the history of the Rosicrucian Order in its struggle against the traditional enemies of mankind—Ignorance, Superstition, and Fear—will be presented by illustration and brief description.

By Joel Disher, F.R.C.
Literary Research Department of AMORC

The Wiſe-Mans Crown
OR, THE
GLORY
Of the
Roſie-Croſs.

SHEWING
The Wonderful Power of Nature, with the full diſcovery of the true *Cælum Terræ*, or firſt Matter of Metals, and their Preparations into incredible Medicines or Elixirs that cure all Diſeaſes in Young or Old: With the *Regio Lucis*, and holy Houſhold of *Roſie Crucian* Philoſophers.

Communicated to the World
By John Heydon, Gent.
Servant of God, and Secretary to Nature.

Ἐι ἰμέ τις ὀφίων ἐπιστήσῃ λόγων (i. e.)
e that looketh upon my Books, let him learn to be religious.

LONDON:
Inted for the Author; and are to be ſold by *Samuel Speed* at the Rainbow in *Fleetſtreet.* 1664.

ONE OF the most enigmatic figures in the rather confusing picture of Seventeenth Century Rosicrucianism is that of John Heydon. He is difficult to evaluate for many reasons. There is evidence by which it is necessary to judge him seriously as being a contributor to Rosicrucian knowledge. There is also evidence sufficient to put to question everything he did. His temperament was such that he seems to have quarreled with most of the figures of his day.

Arthur E. Waite in *Lives of the Alchemystical Philosophers* dismisses him as a charlatan, considering him little better than a literary thief, publishing as his own everything to which he took a fancy. The most familiar example, perhaps, is his printing of Francis Bacon's *New Atlantis* under the title of a *Voyage to the Land of the Rosicrucians.*

In an early work, Heydon referred to an ancestor, Sir Christopher Heydon, as a "seraphically illuminated Rosie Crucian and learned Astrologer"; so it may be that some of the teachings of AMORC reached him through this source.

One would almost credit him with no understanding whatever though, when he copied the history of C. R. C. pretty much in full in *The Infallible Axiomata*, making no reference at all to the fact that it had already appeared forty-five years earlier in German.

In *The Wise Man's Crown* here illustrated, he published what he had earlier claimed to be his translation of the Rosicrucian Book M.

To the last, although affixing the letters "R. C." to his name, John Heydon contended he was not a member of the Order. His record is one very much needing straightening out.

However we may judge him for the part he played, we must admit that he kept bringing to the surface of thought much matter that without his efforts must certainly have sunk into obscurity. He did imprint the word *Rosicrucian* on English thought.

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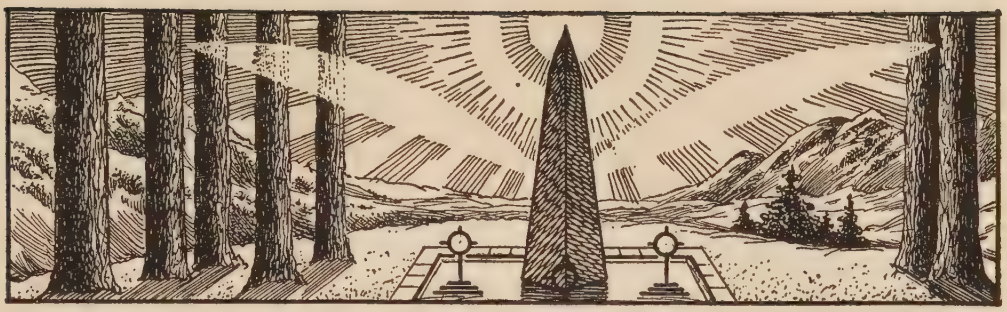

Psychology of Beauty

By Floyd Newman, B.A.

The Sufis, men of wool, wise, and pure mystic lovers of Persia, had a high symbolical ideal of beauty which illustrates an interesting concept. The formal presupposition of the Sufis infers that the human soul differs infinitely in degree, but not at all in kind, from the divine. Beauty is absorbed into the atom of the infinite. The unity of the Cosmic (God) lives in the man in spirit and substance. Therein lies a psychology of which the aim is bliss. In this idea, mind and spirit only are real. The material is an illusion. This is the result of the ancient Babylonian and Ninevitish philosophy.

The Sufis' concept is best expressed by the symbolized expression of beauty in the quatrains of Omar Khayyám, Jalal-ud-din Rumi, and Feisi of Akbar. In these poetic concepts of beauty, sleep is deep meditation, perfume is the divine presence, kisses and embraces are the mystic union of divine love, idolaters are infidels and materialists, wine is spiritual knowledge, intoxication is ecstasy, the wine-seller is the spiritual master, beauty is the perfection of the divine, tresses are the expansion of His glory, lips are the inscrutable mysteries, and the black mole on the cheek is the perfect union or point which finds expression by some in the principle of the Brahma.

The Way sets the aspirant above good and evil, in Fitzgerald's *Salaman and Absul*, by Jami:

That men suddenly dazzled lose themselves
In ecstasy before a mortal shrine
Whose light is but a shade of the Divine.
Not till thy secret beauty through the cheek
Of Leila smite doth she inflame Majnoun . . .
For loved and lover are not but by Thee,
Nor beauty, mortal beauty, but the Veil
Thy Heavenly hides behind . . .
To thy Harem Dividuality
No entrance finds—no words of This and That.
Do Thou my separate and derived self
Make one with Thine Essential! Leave me room
On that Divan which leaves no room for Twain.

Herein the Orientalist finds expression of beauty to expiate the prosaic accepted teachings from the Mahatmas.

In Plato's *Phaedo*, we find additional rational thought to unearth the roots of both reincarnation *and* beauty. The object of this particular manuscript among the archives of the ancients is to justify faith in immortality as rational, following metaphysics of ideal theory or doctrine of forms.

Kant later expounded from his experience that the highest psychological idea is immortality. With patience, we

may pursue the goal through a definite progression which will lead, for those who have the subconscious mobility of the water in the channel of the mind, into perfect beauty!

Reincarnation is uprooted for inspection by pointing out that nature runs in cycles and that learning is recollection or memory. If we must KNOW our place in the eternal NOW of things that we may know by recollection in a cyclic progression which leads to the memory of our former existences and ultimate beauty in the expression of the divine. This lifts us to the next logical step in our series of psychic *wiring*.

The materialist has said that all is temporal or mutable as against the divine and eternal. He has also sadly theorized that soul is the epiphenomenon, tune ('armonia), or harmony of the body; when the instrument which makes the music is broken, the tune is vanished. The idolaters have expostulated in their imaginations the tremendous thought that the soul makes its body or a succession of bodies. In this process, the materialist says that the soul must *expend energy* and that thus it goes eventually into nothingness.

There is an answer to this psychological and philosophical pandering. Some *channels*—human beings—are more in tune than others. The soul remains eternal; the body changes. The second law of thermodynamics has said that heat energy is being dissipated in the scheme of the world order. Those who have tasted the ecstasy of the soul claim that it is self-resuscitating. Personal experience in this case must prevail. Anaxagoras fell back on the hypothesis, that "coming and passing out of being," is from the *eidos*—idea, parousia, and *methexis koinonia*—that is, presence, participation, and communication, or FORM as an expression of the soul. *Here* is where beauty finds its authority. The FORM *is* beauty.

The idea of beauty as herein conceived is apprehended by pure thinking but *not* by sensory perception. A pluralization and structuralization of the form brings about idolatry and chaos. The forms, when plural, are the temporal causes of the world we see. Participation (methexis), or presence (parousia), gives the form as we see it. Thus we make a painting, a symphony, a fashion, a beautiful building, or any other expression of harmony and beauty which one would wish to mention. The idea which the artist or genius draws from the form is in the soul, that is, in pure thinking. Beauty is subconscious beneath the inherent reservoir of the human mind in SUPERSENSORY PERCEPTION. Some call this *intuition* and others, more limited in concept, *stimulus-response mechanism* of the nervous system.

From the presuppositions here found in Plato, Aristotle made the philosophy more concrete. It might be well to remember that philosophy which has been brought into practical expression is considered today as scientific and psychological. In Aristotle's *Poetics* the imitative arts are placed higher than the useful arts. Music is placed as the highest of the artistic pursuits of beauty. In other words, composing a symphony would be more exalting than building a better mousetrap.

Nature's Image

Again we find that the content of all art is the beautiful. The beautiful is an image of nature, not a copy. Thus a water-color genius would rate higher than a photographer. The kind of photographer here referred to might be a gentleman who does prints for police files. Thus the highest art is idealization, agreeing with Plato. Didactic poetry is not art but science. Art is concerned with the general rule. Beauty cannot have a *horse to ride* if it be divine. Epic poetry is approaching the form, but lyric poetry is too sentimental to place in the category of art. Drama is healing or cathartic in the human mind. The poetry, as Plato expressed it, is epic or dramatic. We could very well deduce that poetry could also be used for healing. This, of course, applies to music too.

Thus art is form expressing beauty. Beauty is healing. He who would make his life more beautiful will find his place in the cyclic progressions of soul consciousness. If you would hear the music of the spheres, you should see the beauty in your own self. Know thyself and you will know all beauty.

To know is to heal and free the channel of the mind from the rubbish of sentimentality and materialism.

Kant has confused us more in the unity of thinking which we would seek, by saying that the beautiful may be brought about when the faculty of perception is brought under the faculty of conception (sense). When we eat the orange, we can sense its beauty. This leads to a conclusion that the theory of method, in taste, is impossible because there is no science of the beautiful. The manner of mind by which we would approach a beautiful painting is a method which in the ultimate analysis (and a little time given) may be scientific. The master shows how to do; the pupil imitates. The artist and mystical philosopher of beauty leads the way; the scientist rationalizes by imitation but does not KNOW because he does not *perceive* but merely *conceives*.

The best means—I mean practical—to find nearness to the *perception* of all fine art is the study of the ancients, and their moral culture. This is termed in present-day education as the modern trend toward the humanities. This involves the studying of the actual translations and writings of the philosophers, literati, and mystics, *not* what 20,000 recensions and commentaries have imitated, ape-like, in thin conception.

The means of perceiving art is to find the cause and effect of any example of life. If everything happens in accordance with mechanical laws in the tree we would paint, then nothing is possible in accordance with mechanical laws. This may be paradoxical but certainly not contradictory. The tree, after all, contains a principle of creation which cannot be mechanized. To perceive art, one must KNOW (as one's channel-mind is cleared of rubbish) teleology or the ends of this present existence NOW. Somewhere in the genes or subconscious there is a recollection of great music which has never been heard with physical ears. This memory is a supersensory perception of our inherent unity with all, found in the creative expression of something more than a sentimental love of beauty.

The physical, filial, and agapic (of the Christos) love lead, by creation in the final experience, to the world of form wherein resides BEAUTY. This is bliss, nirvana, heaven, which state is within us. It is singular yet we can only express, in our inarticulate way, plurality or place conception. It is classical, oriental, yet sublime to the perfection of our perception. It is romantic, yet spiritual. Beauty is love expressed, yet unexpressed in unity of practical Brahmic vision.

What a dreary world this would be had it not been for the artists with prophetic vision who struggled with *becoming* to find a perfect form wherein lives perfection. There is a salve in the perception of beauty which soothes and cleans the channel of our soul expression in the living NOW. Therein lies the practical, concrete, day-by-day psychology of BEAUTY.

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NEW GRAND MASTER OF SWEDEN

It is with great pleasure that we announce the appointment of Frater Albin Roimer as Grand Master of the A. M. O. R. C. jurisdiction of Sweden. He succeeds the Venerable Grand Master, Anton Svanlund, who passed through transition March 17, 1948. Frater Roimer, who recently visited the United States, attended a term at the Rose-Croix University and also the latest International Convention at Rosicrucian Park. He took it upon himself to become familiar with the functional methods of the Order in this jurisdiction without realization at the time that he was to be considered as Grand Master and subsequently appointed to that high office. Frater Roimer brings to the jurisdiction of the Order in Sweden great sincerity, enthusiasm, and the desire to labor unselfishly in its interests.

The Man of Desire

By Louis Claude de Saint-Martin

BE THOU blessed, brilliant light, visible splendor of Eternal Light from whence my thought has received its existence. If it were not that my thought is a spark of Thy light, I should not have the power to contemplate Thee. I could not be struck with admiration for Thy grandeur hadst Thou not planted within me some elements of Thy nature.

Let learned men no more say: "The light of one candle communicates itself to another without decreasing, and in this manner spirits are produced by God." Let the visible light be no longer dishonored by reference to nothing but its material aspect: The candle describes the law of sustenance and not the law of generation. Does not the candle need a substance outside itself in order to communicate the visible light? God Himself is the light, drawing from within Himself the luminous substance of the spirit.

Everything is complete as it leaves the Principle of all Being. He has willed that the sensation of visible light pertain to the life of my body. He has willed that the sun awaken in my eyes that sensation of visible light. He Himself wanted to quicken within my soul the sensation of Light Invisible because He has infused that Light with the sacred seed by which the soul of man is animated. . . .

It is by permeating all beings that God brings them to feel life: They die the moment they are no longer in communion with Him. Leap for joy, all ye inhabitants of the earth, for you, too, are able to contribute to the universal communion. You are able, like so many vestal virgins, to tend the sacred fire and cause it to flame in all parts of the universe. Why do the wise and prudent cherish the Light? It is because they know that the Light and the soul of man are two candles that can never be extinguished.

And Thou, Supreme Activating One, why is it that Thou canst not cease penetrating all, seeing all, manifesting everywhere Thy Light? It is because the holy oil drawn from Thy source spreads itself throughout all regions, and because Thy Light finds everywhere an element akin to itself.

* * * * *

Why do all of the waters of the globe flow one into the other? Why do they circulate and seep alternately from stagnant ponds into the earth and then emerge as springs of clear water? Why does the air, which fills all space, follow the same law, circulating through the lungs and through the air-cells of plants? Why do all the floods of nature circulate from place to place for the benefit of all that exists? Why are they as if man shared them mutually and as if all drank the same liquid from the same cup? Why, indeed, if not to teach us the law of the Spirit above us, and that the atmosphere of intelligence is contiguous? Supreme and universal Unity, it is the center from which all men spring. The same spirit circulates in all thinking beings

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and all draw unceasingly from the same source.

The spirits of men nourish each other through their intellectual communion, just as their bodies are connected through circulation of the elements. How, then, can anything be separated from life? Everything is alive. How can one bear enmity against his fellow men: all are seated at the same table, and all drink from the same cup of fraternity.

But men seek not living works. All that they do—everything they write, their occupations, their scientific treatises, these are not directed toward life. Even so, one single moment of activity could so bring them into harmony with the truth that they would never again become separated from it!

The natural forces of man may become concentrated, may become absorbed in a wrong direction of effort, but they are never destroyed by involuntary accidents. The storm passes, and man is still the same; moreover, he has gained the treasures of experience. Is the longing for universal peace? The pendulum was set in motion at the moment of transgression. Its oscillations can diminish only by progression. One must await the end of time for the pendulum to mark its last beat and for all beings to enter into their rest. What amazement is in store for those who, during their earthly passage, believed there was nothing beyond, and who misunderstood this universal circulation!

* * * * *

Whence comes the intelligence to comprehend the power of the Word? Through the mouth of His Prophets God has said: "This is how you may know if the prophet speak true, or if he speak with a lying spirit: If what he has prophesied comes to pass, then believe that the prophet is true." But did He not fulfill the whole law? And after this supreme sign are not all signs frail? Will not false prophets appear who will deceive the very elect? I see them accomplish marvelous works; I see them announce events that will come to pass; I see them, like Elijah, cause fire to descend from Heaven. Woe to the future when falsehood can so well approximate truth.

At all times beware of imitators. Since the fall of man, sin as well as wisdom seems real to him. He must, then, delve deeper within himself to find new assurances.

Is the Prophet humble and kind, speaking for God and not himself? Does he show forth by his tears and his aspirations, the spirit of charity? Is he ready to lay down his life for his brethren? Does he add to these virtues a doctrine true, and proof against error? Then turn to him, follow in his steps, attach yourselves to his spirit, for charity of heart and purity of doctrine are two gifts which cannot be feigned. If one were ever in the midst of confusion and darkness, a luminous aura would encircle him and keep him protected. The nearer time advances toward the culmination of chaos, the more must man advance himself toward his expression of light.

How can he advance himself toward this limit if not by allowing himself to be imbued by the spirit of life and to be carried toward it with an ardor like a devouring hunger. Truly, there is no joy comparable to that of walking in the ways of truth and wisdom.

* * * * *

A goblet falls and is broken. One moment it is useful; the next, its jagged fragments cut your hand. Such a goblet is the man prone to anger; and such the unstable quality of his friendship.

Rest assured of this, little ones: Men of power have within themselves two courts of appeal. By the one they will condemn you even though you are innocent; and by the other they will justify that condemnation.

Nevertheless, evil and falsehood never become permanent. They must ever remain fugitive, for they find lodgment only in the ear of the unthinking and the deluded. Blessed Truth, Thou art still engulfed by the grave even though Thou wert alive when placed there. From the regions of the earth Thou wilt rise again to push death back into the tomb. The Lord Himself will raise Thee and will unfurl thy banners before the eyes of the nations. Has He not said (Isaiah 41:10 and 11): "Fear thou not; for I am with thee: be not

dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: They shall be as nothing; and they that strive with thee shall perish."

It is the reward of those who serve the Lord: it is thus that they shall find justice. . . . Then redouble your efforts, you unfortunate victims of human afflictions, so that the light of consolation may not be extinguished in your souls. The journey is short; already the opposite shore is in sight. Even though it be but a spark of vivifying hope, nurture it tenderly, for when you have arrived in the regions of light, this spark will be sufficient to kindle the flame that will make your path forever luminous, because the substances which compose it are more easily ignited than the flame itself and quicker than lightning.

* * * * *

Think not, O mortal, that your thirst for truth has been given you to be left unsatisfied. Truth works no ill; rather it corrects and makes perfect. Neither does Wisdom chastise: It instructs.

Love inflicts no punishment, for how can love punish: It quietly prepares the way. These, O mortal man, are the essentials of your God.

Wisdom would not permit true desires to rise in you without making possible the satisfaction of them. This is Wisdom's law and even Wisdom is bound by it. But you, foolish and imprudent ones, you attempt to set aside this law: You would become masters before your time and having nothing to offer but unripe or stolen fruit, you would confuse those whom you should instruct. You would incite their imaginations too much and instill desires dangerous and out of season. You would focus their minds on unnatural matters and engender the very difficulties which your instruction should remove.

Wisdom, Wisdom, Thou alone art capable of leading man safely and tirelessly up the gentle ascent of light and truth: Time is your means and method; by it you bring all to fruition silently and inevitably; whereas men overzealous and wordy accomplish nothing. The Lord comes as a consuming fire and takes possession of all that is like Himself. He lights the pathway of the soul and guides her safely to the Portals of Love.

* * * * *

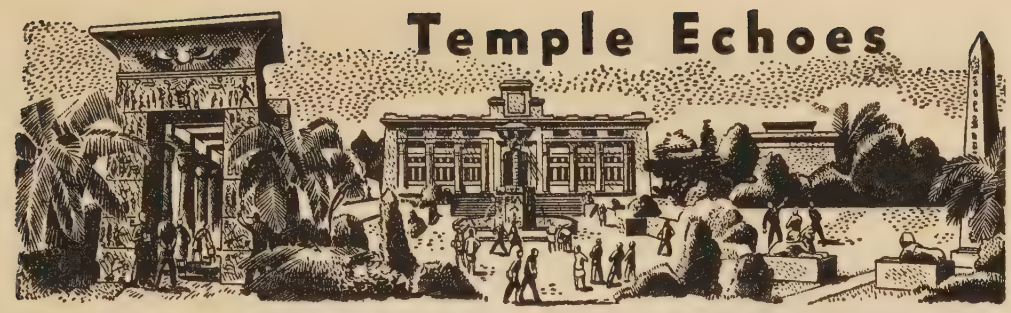
Note: A Rosicrucian and mystic, Saint-Martin (1743-1803) wrote under the pseudonym of the Unknown Philosopher (le philosophe inconnu). Today he is especially revered for his sincerity and his genuine mystical insight. Of him, the indefatigable writer, A. E. Waite, had this to say:

"Saint-Martin has something to teach us as to the way of that return [reconnection with the kingdom within]; and if even in the last analysis we could accept nothing that he tells us, he is still an object of imperishable interest because he is actively occupied, as we also should be with him, in the one pursuit, which, to quote his own words, 'engrosses the entire universe.' But I think also that in the last analysis, there is light in Saint-Martin, and where he is not directly helpful, he is invariably consoling."

The excerpts given here represent a labor of love on the part of Marie Louise Beaudry, to whom thanks are expressed for her permission to use her translation. —Editor

DISTINCTIVE SEALS

Brighten your letters as well as your packages, with a bit of color. These seals are suitable at all times but are especially significant at Christmas. They come in gold and red, and bear the name and symbol of the Rosicrucian Order. They will not only add to the appearance of your packages and letters but will, in a dignified manner, draw the attention of many persons to the organization. Do yourself and A. M. O. R. C. a service. Order a package of 100 for 60 cents. Send order and remittance to: Rosicrucian Supply Bureau, San Jose, California.



Temple Echoes

OUR members write:

"My experiences in journeying through the degrees strangely paralleled the stages set forth in Tennyson's "In Memoriam." First, there was the confusion and uncertainty, born of a vague, half-formed desire for higher understanding. After many trials came a second stage where I was willing to accept and be content even with uncertainties. At last, the third stage where light began to break and assurance came. The beginner may feel his problems to be without solution; but by confronting them patiently and courageously, he receives inspiration to continue and loses all desire to turn back. With disappointment and disillusionment behind him, he struggles to live in harmony with the divine and in the end attainment brings health, happiness, peace."

Robert Vandyke Small, F.R.C.

* * * *

"Being the first members of the Swedish jurisdiction to attend R.C.U. and the Rosicrucian Convention, we count ourselves fortunate. Our stay in the States and our contacts with Rosicrucians both in San Jose and elsewhere during our extensive tour will be pleasant and treasured memories for years to come. We are again in Sweden where we find much work to be done. The situation here is not without its problems, but we are putting forth our best efforts in confidence. Our greetings to all of you, and rest assured of our deep gratitude for your many kindnesses while we were in your country."

Albin and Alice Roimer

Skalderviken, Sweden.

Did you know that the *vespa maculata* had a very short and truncate metathorax? If you want to check on it, ask a vespiarist. Know one? Try James Crawford, director of the Department of Instruction, who received his knowledge the hard way. He ran into a vespiary (yellow-jacket's nest) and ran right out again. In the midst of flight he remembered the poets and came up with Du Barta's, no less. They come, he sighed,

". . . humming round
to spet their Spight against their Enemies
With poysonie Darts, in nose, brows and eyes."

It is a well-known precept in the Department of Instruction that experience which stimulates thinking brings knowledge. Frater Crawford admits the experience to have been stimulating, that it induced thought, and that knowledge came.

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An eighty-year-old illusion has just been shattered in Australia. Dr. H. H. Finlayson of South Australia Museum, according to *Science News Letter*, has said that a tooth, or rather half a tooth —to be exact, the posterior half of the upper fourth premolar on the right side —long thought to be human is that of a giant Ice-Age Wallaby. Frater Norris, of our International Lecture Board and our authority on things Down Under, feels the Aussies will recover. In his opinion they are a grand people, open-minded and always ready to accept facts as facts!

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Dr. William Mann, director of the National Zoological Park of the Smith-

sonian Institution, was saddened and intrigued by A. A. Milne's lines:

"What shall I call my dear little dormouse,
His eyes are small but his tail is e-nor-mouse."

He had no dear little dormouse with tail e-nor-mouse or otherwise; so (again our informant is *Science News*.)

He visited some fifteen European zoos looking for this winsome creature. Only in England where unsuspected treasures ever lie, he heard a sleepy stirring in the rafters of his host's cottage. That was a dormouse. Soon a pair will arrive at the National Zoological Park so that Americans may meet face to face someone with whom they've long been familiar through *Alice in Wonderland*.

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It is said that once a certain Mr. Edwards remarked to Dr. Johnson, the philosopher: "I, too, Sir, in my time have tried being a philosopher; but somehow cheerfulness kept creeping in." The *Digest* Editor has blue-penciled heavily; yet a certain kind of cheerfulness usually called *humor* has kept spilling over in these columns. It seems only fair to say that the frivolities in this column are none of the Editor's doing. They are solely the responsibility of the frater who has been writing Temple Echoes this year. His name, dare we say, is Parkecho. Criticism, commendatory or correctional, should be addressed to him.

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The current attraction in the "Theatre of the Sky," is "Star of the East." This is proving of great interest to all who wish to see how the nighttime sky of almost two thousand years ago appeared.

At the Pittsburgh Rally early in September the director of the Buhl Planetarium there gave a special performance for Rosicrucians attending the rally. He climaxed it by showing the new *Sun* of the age—a beautiful Rosy Cross rising in the East dispelling the darkness.

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Soror Elizabeth Walker, whose article, "What the People Want," we hope you enjoyed in the November *Digest*, is very active in the field of journalism in Utah. Her days and nights, we judge from her recent letter, are equally exciting and full of adventure. She writes: "Chalk up for this 'farm' one half-grown puppy, one gray squirrel, one blow-snake, one dozen lizards of assorted sizes, and now a skunk. They say writers make strange bedfellows, but I'm calling the exterminators; for these are too strange." Should we remind her that these diverse elements all go to make up one world?

ANNOUNCEMENT

Beginning with this issue, a *New Feature* is offered to readers of the *Rosicrucian Digest*. Each month there will be reproduced a title page, an illustration, or reading matter from Rosicrucian publications of former times. This will be accompanied by a brief description and evaluation, together with something of the history and contribution to the *thought of the times of the book in question.*

Entitled "From the Archives of the Past," this feature will be under the supervision of Frater Joel Disher, F. R. C., of the Literary Research Department of the Order. Frater Disher's wide experience in the journalistic and educational field, and his years of independent research into historical matters, in addition to his long association with AMORC, make him exceptionally well qualified to conduct this feature. He will have as his special assistant in this task, Soror Edla Wahlin, Librarian of the Rosicrucian Research Library, whose experience is professional and extensive in research methods. Together they will, each month, present from the library, the archives of the Order, and elsewhere, interesting and valuable material concerned with the Order's history and with Rosicrucianism and mysticism in general.

—The Editor.

MAYAN SYMBOLISM

Recent archaeological discovery in Mexico has confirmed the vast culture of the ancient Mayans, one of the earliest North American civilizations. In the Mayan ruins of Bonampak, Chiapas, marvelous mural frescoes have been unearthed. They take their place in the collection of the world's great archaeological treasures. The above, one of these mural frescoes, is of Tlaloc-Toltec, God of the Rains. The image is richly adorned with jade collars and the open hands are in an attitude of prayer. It is exceedingly colorful. The fingernails are painted red and the whole is most appealing in its subtle symbolism and harmony of color.

New York City:*
New York City Lodge, 250 W. 57th St. Michael Kohanow, Jr., Master; Florence E. Grabow, Sec. Sessions Wed., 8:15 p.m. and Sun., 3:00 p.m. Library open week days and Sun., 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Mrs. Alice Edwards, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

OHIO

Cincinnati:
Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Vada E. Fisher, Master; Bertha Abbott, Sec. Sessions every Wed. and Fri., 7:30 p.m.

Dayton:
Elbert Hubbard Chapter, 56 East 4th St. Gilbert R. Titsch, Master; Mary Turner, Sec., 436 Holt St. Sessions every Wed., 8 p.m.

Toledo:
Michael Faraday Chapter, Roi Davis Bldg., 3rd Fl., 905 Jefferson Ave. Mrs. Marie A. Sanders, Master; Phyllis L. Feeney, Sec., 1812 Macomber St. Sessions every Thurs., 8:30 p.m.

OREGON

Portland:*
Portland Rose Lodge, 2712 S. E. Salmon. H. H. Ewan, Master; Floyd K. Riley, Sec. Sessions every Wed., 8 p.m., and Sun., 4 p.m.

PENNSYLVANIA

Philadelphia:*
Benjamin Franklin Lodge, 1303 Girard Ave. Rudolph J. Klug, Master; Fred A. Thomas, Sec., 2706 W. Allegheny Ave. Sessions every Sun., 7:30 p.m. Temple and library open Tues., Fri., 2-4 p.m.

Pittsburgh:*
The First Pennsylvania Lodge, 615 W. Diamond St., North Side. Eldon Nichols, Master; Amelia M. Komarc, Sec. Sessions Wed. and Sun., 8 p.m.

TEXAS

Dallas:
Lone Star Chapter, Mercantile Bank Auditorium. Mrs. Helen D. Goad, Master; L. T. Cameron, Sec. Sessions 1st Tues. and 3rd Wed., 8 p.m.

El Paso:
El Amarna Chapter, 519 North Santa Fe. Lawrence Franco, Master, 4101 Alameda Ave.; Mrs. Obaldo Garcia, Sec. Sessions 1st and 3rd Sun., 2 p.m.

Fort Worth:
Fort Worth Chapter, 512 W. 4th St. Moses M. Alfrey, Master; Marjorie P. Doty, Sec. Sessions every Fri., 8 p.m.

Houston:
Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. W. C. Putney, Master; Alyce M. La Rue, Sec., 2010 Leeland Ave. Sessions every Fri., 7:30 p.m.

UTAH

Salt Lake City:
Salt Lake City Chapter, 211 Hopper Bldg., 23 E. 1st South. H. L. Foote, Jr., Master; Douglas Burgess, Sec., 866 S. 8th W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:*
Michael Maier Lodge, Wintonia Hotel, 1431 Minor. H. F. Mack, Master; E. M. Shanafelt, Sec. Sessions every Fri., 8 p.m. Library open Tues., Thurs., Sat., 1-4 p.m.; Wed. and Fri., 7-9 p.m.

WISCONSIN

Milwaukee:
Karnak Chapter, 3431 W. Lisbon Ave., Room 8. C. W. Schmid, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

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AUSTRALIA

Sydney, N.S.W.:
Sydney Chapter, Room 9, 7th Floor, Challis House, Martin Place. Jacobus van Boss, Master; Mrs. Florence Goodman, Sec. Open Mon., Wed., Thurs., Fri., 3 to 5 p.m.; Tues., 6 to 8 p.m.

Melbourne, Victoria:
Melbourne Chapter, 25 Russell St. Stephen Lands, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

BRAZIL

Sao Paulo:
Sao Paulo Chapter, Rua Tabatinguera 165. Dr. H. de Paula Franca, Master; George Craig Smith, Sec., Caixa Postal 4633. Sessions 2nd and 4th Sat., 8:30 p.m.

CANADA

Montreal, P.Q.:
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Allan Nickerson, Master; David Reid, Sec., 4201 Lafontaine St., Apt. 5. Sessions 1st and 3rd Thurs., 8 p.m.

Toronto, Ontario:
Toronto Chapter, Sons of England Hall, 58 Richmond St., East. K. V. Harrold, Master; Jean W. Campbell, Sec., 94 Highbourne Rd. Sessions every Mon., 8:15 p.m.

Vancouver, B.C.:
Vancouver Lodge, 878 Hornby St. Dennis Critoph, Master, Tel. KE-2615-Y; Lettie C. Fleet, Sec., 1142 Harwood St., Tel. MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

Victoria, B.C.:
Victoria Lodge, 725 Courtney St. J. V. Kent-Fawkes, Master: R. Gibson, Sec., 141 Montreal St.

Windsor, Ont.
Windsor Chapter, 808 Marion Ave. William G. Wilson, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p.m.

Winnipeg, Man.:
Charles Dana Dean Chapter, I. O. O. F. Temple. 293 Kennedy St. John A. Sunde, Master; William M. Glanvill, Sec., 180 Arnold Ave. Sessions 1st and 3rd Thurs., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

ENGLAND
The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:
London Chapter, Dr. Wm. Mellor, Master; Richard Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

FRANCE
Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

HOLLAND

Amsterdam:
De Rozekruisers Orde, Groot-Loge der Nederlanden. J. Coops, F.R.C., Gr. Master, Hunzestraat 141; H. F. Pot, Gr. Sec., Molenbeekstraat 23.

ITALY

Rome:
Italian Grand Lodge of AMORC, Dunstano Cancellieri, Gr. Master, via Lago di Lesina 27.

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Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Sr. Carlos Nunez A. Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis. Mexico, D.F.

NETHERLANDS EAST INDIES
Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47, Semarang, Java, Netherlands East Indies.

NEW ZEALAND

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Auckland Chapter, Victoria Arcade, Room 317. Eric C. Franklin, Master, 55 Speight Rd., Kehimarama, E. 1; John O. Anderson, Sec. Sessions every Mon., 8 p.m.

POLAND
Polish Grand Lodge of AMORC, Warsaw, Poland.

SWEDEN
Grand Lodge "Rosenkorset." Albin Roimer, Gr. Master; Inez Akesson, Sec., Vastergatan 55, Malmo.

SWITZERLAND
AMORC Grand Lodge, 21 Ave. Dapples, Lausanne. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

VENEZUELA

Caracas:
Alden Chapter, Velázquez a Miseria, 19. Sra. Pilar de Carrizales, Master; Sra. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 6 p.m.

*(Initiations are performed.)

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

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